

THE APOLOGIE

OF THE ROMANE CHVRCH,

DEVIDED INTO THREE SEVE-
rall Tractes whereof

47 — 10 — 101

1. *The first,* Concerneth the Antiquitie and continuance of the Catholike Romane Religion ever since the Apostles time.
2. *The second* That the Protestantes Religion was not so much as in being, at or before *Luthers* first appearing.
3. *The thirde* That Catholickes are no lesse Loyall and dutifull to their Sovereaigne, then Protestantes.

*All which are vndertaken and proved by testimonies of
the learned Protestantes themselves.*

Esay. 19, 2.

And I will sette the Egyptians against the Egyptians, so
everie one shall fight against his brother.

by John Breakeley



Printend with licence Anno Domini 1604.

AN ADVERTISEMENT to the Reader.

FRENDLY (Reader) thou art hereby to be aduertised, that in regard of the many and great difficulties which accompany Catholickes in the impressio of their bookes in England, it was houlden the safest course to committe this worke to straingers labour; by reason of whose ignorance in our language, and want of due assistance to him in his printing hereof, it falleth out that many wordes are mistaken and other errors committed, of all which thou art to afford thy favourable and patient consideration. And whereas the letters or other markes of reference occurring in the text, are not (for the reason aforesaid) asserted alwaies in their due and proper place. Let thus much serue once for all to admonish thee, that if at any time thou perceiue by the sence of the place, that the said letters or markes of reference, cannot (as they should) relate to the wordes next following in the text, then art thou in such places to referre them to the other wordes of the text going there next before. And where also the foresaid letters or markes of reference, haue not sometimes their answerable citation or authoritie alledged in the margent of that page or folio, thou art then to enquire therefor in the margent of the folio which is next before or next following. Thus much but remembred and well obserued will be sufficient to deliuer thee from many mistakings. Thus wishing thy Good as mine owne, I bidd thee most hartely farewell, this first of Aprill. 1604.

1430.03

I. B.

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A TABLE OF CERTAINE PROTESTANT WRITERS AND THEIR PARTICVLER WRITINGS WHOSE

folio, or page are (for more readie and certaine direction)

specially alledged in this discourse, and of their

severall editions or yeare of Printe, according

to which they bee so alledged, vntlesse it

be otherwise noted in the margent.

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ACCADEMIÆ Nemausensis brevis & modesta responsio ad professoriũ Turnoniorum societatis Iesu assertiones: Londini Anno 1584.

Adamus Francisci (his) Margarita theologica &c. Wtchenge, 1602.

Anthonie Sadel de rebus gravissimis disputationes theologicae &c. Cantabrigia, 1584.

Acta Colloquij Aldeburgensis Lipsia 1570.

Alison his cõsutation of Brownisme Printed 1590.

Anthonie de Adamo (his) Anatomie of the Masse, printed anno 1556.

Amandus Polanus professor in Basile (his) Sillogethesium theologiarum &c. Basilea, CIO. IO. XCV. II.

Amandus Polanus (his) Partitiones theologicae, Basilea CIO. IC. CI.

Andreas Crastonus (his) duo libelli de opificio missae &c. contra Bellarminum Basilea, CIO. IO. XCIV.

Antichristus siue prognostica finis mundi Basilea per Petrum Pernam.

Apologia ad acta conuentus quindecim theologorũ torge nuper habit. Geneva. 1575.

Aretius (his) Loci Communes Geneva 1589.

Andreas Althamerus (his) Conciliationes locorum Scripturæ qui specie tenus pugnare videntur Norimberge. Anno, 1535.

Abraham Scultetus (his) Medulla theologiae Patrum Ambergæ 1603.

Acta Theologorum Wirtembergensiu & Patriarchæ Constantinop. D. Hieremæ &c. Witerbergæ 1584.

Baro (his) Treatize of Gods providence &c. Englished by I. L. printed by Iohn Woulfe.

Baro (his) foure sermons and two questions disputed ad clerum in S. Maries Church in Cambridge Englished by I. L. printed by Iohn Woulfe.

Bale (his) pageant of Popes printed 1574.

Bertrā de loque his discourse of the church translated into English by T. W. printed 1581.

Bale Scriptorum illustriu maioris Britannia &c. Catallogus &c. Basilea apud Iohannem Oporinum.

Bancrofte (now Bishoppe of London) his Survey of the pretended holy discipline printed 1593.

Beacon the second part of his bookes sette forth Anno 1560.

Benedict. Morgenstern. (Pastor Grandentinus in Prussia) tract. de Ecclesia &c. Francofurtie CIO. IO. XCVIII.

Beza ad acta colloquij Montis begardenensis responsio Anno 1589.

Beza in his sermons vpon the Canticles Englished 1587.

Bilson (now Bishoppe of Winchester) his true difference betweene Christian subiection, & vnchristian rebellion Anno 1586.

Bilson his perpetual Governmēt of Christs Church Anno 1593.

Bilson of the full Redemption of mankind, by the death and bloode of Christ Anno 1599.

Bridges his defence of the Government &c. Anno 1587.

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Bullinger his sermons devided into decades and translated into English Anno 1587.

Bullinger his hundreth sermons vpon the Apocalippes Englished and printed 1573.

Brocard vpon the Revelations Englished and printed Anno 1582.

Barlowe (his) defence of the Articles of the Protestants religion &c. printed 1601.

Bartholomeus Keckermannus (his) Systema SS. Theologiae: *Hanovia* 1602.

Bell (his) Motiues printed 1593.

Bucanus (his) Loci Comunes printed *Cil.*
D. Cil.

C

Carlile his booke that Christ descended not into hell printed 1582.

Chemnitius (his) Examen Concilij Tridentini Anno 1578.

Chemnitius (his) Enchiridion &c. An. 1590.

Cowper (late Bishoppe of Winchester) (his) Chronicle printed Anno 1565.

Chitrai Chronicon Anni 1593. 1594. &c. printed *Lipſia* Anno 1595.

Camden (his) Britannia &c. printed *Frankfurti* 1590.

Carion (his) Chronicon expositum & augmentum à Melancthone & Peucero printed *Berne* 1601.

Cowel (his) examinatio of some things vsed in the Church of England &c. printed 1604.

Cassander de officio Pij viri in hoc religionis dissidio Anno 1562.

Caelius Secundus Curio de amplitudine regni Dei Anno 1554.

Caluin Institutio impress. *Argētorat.* 1539.

Colloquium Altenburgense Anno 1570.

Centuria Epistolarum theologicarum &c. à Melancthone, Bucero, Petriano, & alijs ab Anno 1519. vsq; 1540. printed 1597.

Centurie writers their Centuries printed at Basile per Iohannem Oporinum the 6. Centurie being printed there 1562. the 7. printed there 1567. and thother f. former Centuries being printed there certaine severall yeares before.

Castalis (his) defensio suarum translationū &c. *Basilea* per Iohannem Oporinum.

Conspiracie for pretended reformation printed 1592.

Crispinus (his discourse) of the estate of the Church, Englished and printed 1602.

Cowel (his) defence of M. Hooker printed 1603.

D

De Russorū Muscovitarum & tartarorum religione &c. (sp. & libera ciuitate veterum nemetum. 1582.

Deering (his) readings vpon the Epistle to the Hebrews.

Dent (his) Exposition vpon the Revelations Anno 1603.

Daneus (his) Isagoges Christianae parte quarta *Geneue* Anno 1586.

Dangerous Positions published in this Island vnder pretence of reformation and for the presbiteriall discipline 1595.

Downham (his) treatize concerning Antichrist 1603.

Daneus (his) responsio ad disput. Bellarmini part. 1. *Geneue* 1596.

Dresserus (his) pars secunda millenarij sexti *Lipſia* 1597.

Dresserus (his) Millenar. 5. printed *Lipſia* 1595.

David Pareus de Symbolis Sacramentalibus &c. *Amberga.*

F

Fenton (Preacher at Grayes Inne) his book against *Alabaster* 1599.

Foxe (his) Acts & Monumēts printed 1563.

Fulke against *Heskins, Sanders Rastell* &c. 1579.

Fulke (his) answere of a true Christian to a counterfeite Catholike 1577.

Fulke (his) Contutation of Purgatorie 1577.

Fulke against the Rhemish testament printed 1582.

Fulke

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Fulke his defence of the English translations of the Bible &c. 1583.

Functius Chronologia &c. *Witeberge*.

Fulke (his treatise) against *Stapleton* and *Martiall* printed 1580.

Foxe (his) meditations in Apocalipsin printed 1596.

Forth (his) Apocalipsis Iesu Christi &c. exposit. 1597.

Fulke (his) retentive against *Bristowes* motives & discourse against *Sanders*, *Rocke*, 1580.

Franciscus Gomarus (his) Speculum veræ Ecclesiæ *Hannonia* 1603.

Fulke de successione Ecclesiastica &c. contra *Stapleton* *Londini* 1584.

G

Gibbens (his) questions and disput. vpon *Genesis* 1601.

Gifford vpon the Revelations 1596.

Gifford (his) demonstration that our Brownistes be full Donatistes &c. 1590.

Georgius Millius (his) Augustana confessionis explicatio *Iene*. 1596.

Gerhards Giesekenius de veritate corporis Christi in cæna adversus *Pezelium* printed *Frankofurti* 1598.

Godwine (his) Catalogue of the Bishoppes of England 1601.

Gesnerus (his) disputationes xvij. pro sanctissimo libro concordie Anno 1597.

Gasper Oliuanus (his) expositio limboli Apostolici *Frankofurti* Anno 1584.

Gomarus see *Franciscus Gomarus*

Gabriell Powell (his) Consideration of the Papistes Reasons &c. printed at *Oxford* 1604.

H

Harmonie of Confessions Englished and printed 1586.

Hemings vpon the 84. Psalmes Englished 1581.

Henoch Clapham his soveraigne remedie against Schisme &c. 1600.

Hiperius (his) method. theolog. 1574.

Humfredus (his) Iesuitismi pars secunda contra *Edm. Camp.* 1584.

Hooker of Ecclesiasticall Policie printed at *London* by *John Windet*

Hill (his) defence of the Article Christ descended into Hell 1592.

Hamelmannus de traditionibus apostolicis &c. 1568.

Hospinianus (his) Historia Sacramentaria &c. *Tiguri* 1598.

Hemings de gratia vniuersali 1591.

Hayward (his) answer to *R. Dolman* 1603.

Haffenrefferus (his) Loci Theologici 1600.

Hierom Zanielius in Epistolas Pauli ad Philip. Colloss. & Thessall. &c. printed *Nyssa* 1595.

Huberus (his) Theses Christum Iesum esse mortuum pro peccatis totius mundi. *Tubingæ* 1602.

I

Iacobus Andreas (his) Confutatio disput. *Iohannis Iacobi Grinei* de cæna dom. 1584.

Iacobus Andreas (his) Epitom. Colloquij *Montisbelgardenis* 1588.

Iacobus Acontius Stratagematum Satanæ libri octo *Basileæ* 1565.

Iacobus Heilbrunnerus (his) Schwenfeldio Calvinismus, 1597.

Iacob (his) defence of the Church and ministrie of England, *Middleburgh* 1599.

John Napere vpon the Revelations *London* 1594.

Iuel (late Bishop of *Salisbury*) his defence of the Apologie &c. 1567.

Iuel (his) replie vnto *M. Hardings* answer 1566.

John Knoxe (his) answer against the aduersarie of Gods Predestination printed at *London* 1591.

Iliricus (his) Catalogus testium veritatis *Basileæ* 1556.

Iohannes Regius (his) liber Apologeticus pro Ecclesia Augustinæ confessionis vere &c. contra *Bellarminum* &c. *Mulhausij Thuringog.* 1603.

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- Lascius* see de *Russorū muscovitarū &c.*
Luc. Osiander (his) *Epitom. hist. Eccles. Cē-
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Luc. Osiander (his) *epitom. hist. &c. centur.
 4. Anno 1595.*
Luc. Osiander *epitom. &c. Centur. 6. Anno,
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Luc. Osiander *epitom. &c. cent. 7. An. 1599.*
Luc. Osiander *epitom. &c. cent. 8. An. 1602.*
Lutheri *loc. Comunes Magdebur. An. 1594.*
Luther (his) *Comentarie vpon the Epistle
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Lubbertus *de principijs Christian. dogma-
 matum &c. C17. 13. XCI.*
Lobechius (D. and professor in the Vniver-
 sitie of *Rostoch*) (his) *Disputationes Theo-
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Laconici Antiturnij *spongia adversus
 Lamberti Danzi Antiochiandrū Tubing. 1580.*
Luc. Osiander *epitom. &c. centur. 16. Tubin-
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 13, 14, 15. Tubingæ 1604.*
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- Manly Loci Comunes* *Basilee 1562.*
Melancthon (his) *Loci Comunes 1536.*
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Melancthon (his) *Apologia Confessionis
 Augustan. 1541.*
Melancthon *Consilia Theologica &c. 1600.*
Mosculus (his) *Loci Comunes Basilee 1573.*
Marloret (his) *Novi Testamenti catholica
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Mathias Hoe (his) *Tractatus duo &c. prin-
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Marbecke (his) *comon places printed 1581.*

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- Parkins* (his) *Goulden Chaine printed by
 John Legat.*

Parkins (his) *Exposition vpon the Creede
 Anno 1596.*

Parkins (his) *Reformed Catholicke 1597.*
Piscator (his) *Analysis Epistolarum Pauli
 Londini 1591.*

Penrie (his) *treatise entituled M. Some laide
 open in his colours.*

Piscator (his) *Volumen Thesum Theolo-
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*Propositions and Principles disputed in
 the Vniversitie of Geneve, Edenburgh 1591.*

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Peter Martir (his) *Comon places &c. eng-
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Parkins (his) *four Treatises &c. 1588.*

Pantaleon (his) *Chronographia printed Ba-
 fileæ 1568.*

Peter Martir de Cœlibatu & votis printed
Basilee 1559.

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Rider (his) *freindly Caveat to Irelands Ca-
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Rungius (his) *Disputationes septemdecem
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Sarcerius (his) *Loci Comunes tom. 1. Franc.
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Saravia *of the diverse degrees of Ministers
 1592.*

Spangenburg. (his) *Margarita Theologica
 &c. Witteberge 1541.*

Symon Pauli *Method locorum doctrina
 &c. 1573.*

Sleydan (his) *Historie Englished 1560.*

Some (his) *Defence against M. Penrie and
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 Penries treatise printed 1588.*

Spanke (his) *Answer to M. Iohn de Albines
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Sutcliffe (his) Answer to a certaine Libell
 Supplicatorie &c. 1592.
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Sanaria (his) Defensio Tractationis de di
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Beze, 1594.
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Smith of Praier in general for all mankind
 against those that teach that all men are not
 to be praied for, 1595.
Symon de Vovon (his) Discourse vpon the
 Catalogue of Doctors Englished 1598.
Schlusfelburg. (his) Theologia Calvinista
 rum 1594.
Schlusfelburg. (his) Catalog. Hæreticorum
 liber 23. & vlt. 1599.
Szegedenus (his) Tabula Analiticæ: Londi
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Sigwartus (his) 23. Disputationes Theo
 logicæ &c. Tubinge 1603.
Simon Lithus (his) Responsio altera ad al
 teram *Iacobi Greitseri* Apologiam &c. Heidel
 berge C15. 15. C. III.
Suinglius (his) Workes printed Tig. 1581.

T

The Disputation had in the Tower with
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 The Conspiracie for pretended reforma
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Timothæus Kirchmerus (his) Thesaurus ex

plicationum omnium articulorum &c. ex re
 verendi &c. D. *Martini Lutheri* operibus col
 lect. 1566.

The Christian letter of certaine English
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 1599.

The treatise against the defence of the
 Censure printed by *Thomas Thomas.*

V

Vrsinus (his) Doctrinæ Christianæ Com
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Vrsinus (his) booke entituled Comonefa
 ctio cuiusdam Theologi de S. cænæ & eius
 dem Comonefactionis consideratio C15. 15.
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Urbanus Rhegius (his) Loci Communes 1545.

W

Willet (his) Synopsis Papismi 1593.

Whitaker contra Duraum: Londini 1583.

Whitaker de Sacra Scriptura contra *Bellar
 minum* Herbana C15. 15. XC.

Whitaker de Ecclesia contra *Bellarminum*
 1599.

Whitguist (now Lord Archbishop of &c.)
 his defence of the answer to the admoni
 on against the reply of T. C. 1574.

Willet (his) Tetrastrilon Papismi &c. 1599.

Whitaker (his) Responsio ad Rationes *Edm.
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Wicelius (his) Methodus concordia Eccle
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Anno Dom.	Fathers.	Anno Dom.	Fathers.	Anno Dom.	Fathers.
880.	Adoniennensis.	340.	Gregorius Nissenus.	880.	Paschasius.
670.	Agatho. P.	570.	Gregorius Turonensis.	770.	Paulus Diaconus.
120.	Alexander Primus.	1060.	Guismundus.	350.	Philastrius.
140.	Algerus.	540.	Gildas.	450.	Prosper Rhegiensis.
730.	Alcuinus.	1120.	Giyas.	460.	Proclus Constantinop.
380.	Ambrosius.	790.	Haymo.	420.	Paulinus Nolanus.
870.	Anastasiu Bibliothec.	430.	Hierom.	860.	Phorius Constantinop.
1080.	Anselmus.	370.	Hillarius Pictaueusis.	390.	Possidonius.
300.	Arnobius.	240.	Hippolitus.	30.	Philo.
430.	Augustinus Hippones.	1216.	Honorius P. tertius.	1140.	Petrus Lombardus.
600.	August. Ang. Episcopus	1320.	Iohannes Zonaras.	440.	Primasius.
379.	Athanasius.	100.	Ignatius.	1150.	Petrus Cluniacensis
1450.	Antoninus.	400.	Inocentius P. 1.	1050.	Petrus Damianus.
130.	Athenagoras.	170.	Ireneus.	390.	Rufinus.
370.	Basilius Ephesus.	630.	Isidorus	850.	Rabanus Maurus.
700.	Beda Venerabilis.	130.	Iustinus Martir.	1120.	Rupertus Tuitiens.
1120.	Bernardus.	800.	Ionas Aurelianensis.	380.	Siricius Papa.
1460.	Bessarion.	1100.	Iuo Carnotensis.	1100.	Sigebert. Gemblacensis.
605.	Bonifatius tertius P.	320.	Lactantius.	420.	Sozimus P.
840.	Bertram Presbiter.	1050.	Lanfrancus.	430.	Socrates Hist.
560.	Cassiodorus.	440.	Leo 1. P.	450.	Sozomen Hist.
390.	Chrysostomus.	1300.	Lyra.	1482.	Sabellius.
430.	Cirill Alexandrinus.	540.	Liberatus.	460.	Sedulius.
510.	Cirill Hierosol.	50.	Martialis.	980.	Suidas.
240.	Ciprian.	1440.	Marcus Ephesus.	320.	Silvester Papa.
80.	Clemens P. 1.	250.	Methodus.	220.	Tertullian.
180.	Clemens Alexandrinus.	580.	Michaell Singelus.	370.	Theodoret.
1220.	Cesarius Heisterbach.	1060.	Marianus Scotus.	880.	Theophilact.
240.	Corbelius, P.	1250.	Mathens Paris.	1380.	Thomas Waldensis.
370.	Damasus. P.	230.	Minutius Felix.	1260.	Thomas Aquinas.
710.	Damasen.	1300.	Nicephorus Calixtus.	1490.	Trithemias.
90.	Dionisius Ariopagita.	1230.	Nicholaus Methonens.	390.	Theophilus Alexander.
380.	Epiphanius.	860.	Nicholaus 1. P.	170.	Theophilus Antioch.
520.	Eusebius Emiffen.	230.	Origen.	180.	Tatianus.
520.	Euagrius.	350.	Optatus.	420.	Vincentius Lyrinensis.
820.	Eusebius Cesariensis.	1170.	Orho Frisnigensis.	1220.	Vrpergensis Abbas.
500.	Ennodius.	1170.	Odo Parisiensis.	1482.	Volateran.
490.	Gelasius P.	390.	Pacianus.	160.	Victor Papa.
590.	Gregorius Magnus.	140.	Poli rates.	480.	Victor Vticensis.
340.	Gregorius Nazanzen.	380.	Prudentius.		

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- (10) That even *Luther* himselfe was no member of the English Protestants Church, nor professor of their religion, *pag. 126.*
- (11) That also during the twentie yeares nexte before *Luther* (which are yet in memorie of this present age) no example can bee alledged of the Protestants (but onely of the Catholike) Churches administration of the Word and Sacraments, *pag. 141.*
- (12) A short plaine and vnanswerable further demonstration of the Protestant Churches defection, and the Catholikes Churches continuance, *pag. 150.*

THE TABLE.

- (13) That therefore Protestants for the preservati-
on of Christs Church in being, doe acknow-
ledge the Catholike Church to have beene
the true Church & the religion therof for suf-
ficient to salvation, *pag. 154.*
- (14) A brieft repetition of the premisses of this se-
cond chapter, *pag. 156.*

TRACT. 3.

- SECT. (1) **C**ONCERNING the confessed antiquitie of
Catholike Priesthood, Confession, Abio-
lutiō, Masse &c. and of the Penall lawes made
against them *pag. 158.*
- (2) The Protestants obiection of Catholickes dis-
loyaltie retorted vpon them selues *pag. 163.*
 - (3) A repetition of confessed examples prouing the
loyaltie of English Catholickes *pag. 168.*
 - (4) A like repetition of confessed examples pro-
ving the loyaltie of forraine Catholickes *pag.*
173.
 - (5) A protestatiō of the now English Catholickes
pag. 175.
 - (6) That the argument drawne from the confessiō
of the aduersaries is strong, with a breife repe-
tition of the principall points throughout all
these seuerall tractes, proued all of them by
testimony and cōfession of learned protestants:
with an humble petition for priuate tolleratiō
pag. 177.
 - (7) Concerning the euident incertainty and disa-
grement of Protestants in their faith, and the
reason and perticuler examples thereof: with
a like humble petition thereupon, for disputa-
tion: *pag. 183.*

TO THE RIGHT
HONORABLE LORDES AND
OTHER THE KNIGHTS AND BUR-
GESSES, ASSEMBLED IN THE

HIGH AND MOST HONORABLE

*Court of Parliament holden this
present yeare. 1604.*



OR so much (right Honorable) as the Catholickes subiectes of this Nation beeing, though distressed members, yet truly members of that politicke Body, which this high and honorable court of Parliament doth represent, haue now for a great part of this last declining age, bene (contrarie to all example of former times) excluded from their accustomed places and voices therein: and continuing yet vnder such estate, are therby deprived of all ordinary meanes to moue or answer for them selues, when and where it doth most concerne them: It can not (I hope) seeme iustly grieuous or offensive to any, that being in these straights, and destitute of all other aduocates they should mediate the appeasing of their former pressures and calamities, by their owne most humble and earnest intercession. Amongst which their sundry endeouours thus vndertaken to be made known vnto his Maiestie, (as to a most Roiall and euer flowing fountaine of all grace and mercie.) The treatise hereunto an-

A

nexed

nexted was specially one, being at first penned with intention to haue the same deliuered vp to his Highnes: But wheras afterwards (his Highnes being in the meane time ouercharged with multitude of petitions so formerly exhibited by Catholickes and others) his princely pleasure was thereupon at last signified not to be further troubled or importuned in that kind; the author of this treatise did thereupon not only alter his first intention concerning the deliuey therof vp to his Highnes, but also seriously laboured by all carefull meanes & direction for the vtter suppressing therof: In which course of his said labour, whē I perused ouer the original written copie hereof, which casuallie and without his knowledge came vnto my handes, and had fully considered the sobrietie of stile therein so carefully obserued and continued without all occasion of offence, and the peculiar and choice methode therof; together with the fundie important reasons, enlarged and set downe therein, not so much with ornamente or riches of wordes, as with correspondence & sequell of matter, and that somewhat (perhaps more (*) painefully endeououred in this, then in some other like treatise formerly published; howsoeuer I could not but commend his foresaid care and good discretion, in not presuming (by deliuey of this treatise to his Highnes) to become offensive or further tedious to so great a Maiestie. Yet could I not but censure his other intendment of suppressing the same for no lesse then extreame, and fitt to be preuented: as houlding it vnworthy, that so great paines & of such publicke profite, should for his priuate satisfaction be wholly suppressed and buried in silence. For which cause I haue aduentured though (in regard of the reason before signified) not to offend or trouble his Maiestie therewith; yet to dispose thereof in an other course and so publishing the same (without the Authors assent

(*)
The Author hath signified his painefull allegation of testimonies, to haue bene vndertaken, not ambitiously to paint his margin with multitude of authorities, but only in regarde of the aduersaries tergiversation and bould deniall concerninge any pointe not plētifullly and plainly proued; and to the end that what is through his affected breuitie wanting in the text, may in further satisfactiō (wher it shal seeme needfull,) be founde more fully in the margin.

assent) to offer it (with all humble and due respects) to your most honorable and graue considerations. For whom other may we in the confidence and equitie of our cause importune rather then your selues, being the honorable Peers, and graue Sages of our noble Nation? vpon whom (next vnto his MA-
IESTIE the charge of redressing our miseries is most properly incumbent. Vouchsafe therefore I humbly beseech you, to view euen with charitable and Christian commiseration, our present estate & condition described to you in this treatise, and in like maner to waigh the reasons and motiues to the contrarie therein set downe, which are many and important. As first that our affliction heretofore for so many yeeres susteyned, hath bene for persisting constant in that Faith wherto we Englishmen were aboue a thousand yeeres since (1) conuerted: that also the same faith is (2) confessed to haue bene the generally receaued faith of all Christian countries for sundrie hundredth yeeres before those times: that likewise it was confirmed (3) with true and vndoubted miracles, and those reported not from the Apocriphall testimonie of any pretended fabulous Legend, but from the constant assertion of learned Protestants them selues: That also the same faith is deduced (4) vp to the Apostles times: In more full demonstratiō wherof it is likewise yet further shewed, as well that Protestants are not able (5) to proue that the Romane Church hath changed her Religion since her first profession therof in the Apostles times, as also that Catholickes haue proued (6) the contrarie euen by sundry arguments demonstratiuely vnsanswerable. Furthermore that wheras (according to S. Austines (*) assertion) the holy Ghost foreseeing the contentions that would arise about the Church, did therefore by his Prophets speake *more plainely*

A 2

therof

See hereafter tract. 1. sect. 1.

(2)

ibid. sect. 1. initio & sect. 3.

(3)

tract. 1. sect. 5.

(4)

tract. 1. sect. 1. circa & post med. & tract. 1. sect. 3 subdiuision. 5. 6. 7. 8. 9. & 10.

(5)

tract. 1. sect. 7

(6)

tract. 1. sect. 8

(*)

Aug. in Plal. 30. con. 2. faith. obscurius dixerunt Prophetæ de Christo quā de ecclesia. Puto propterea quia videbant in spiritu, contra ecclesiam homines facturos esse particulas, & de Christo non tantam litem habituros, de ecclesia magnas contentiones excituros, ideo illud vnde maiores lites futuræ erant, planius predictum est apertius prophetatum est. &c.

The Preface to the Parliament.

(7)
tract. 2. cap. 1. se ct. 1. &
cap. 2 se ct. 1.

(8)
tract. 2. cap. 1. se ct. 2. 3. 4.
5. & tract. 2. ca. 2. se ct. 2. 3.
4. 5. 6. & 10.

(9)
tract. 2. cap. 1. se ct. 3. & 4

(10)
tract. 1. se ct. 6. post med.
& tract. 2. ca. 2 se ct. 13 cir-
ca & post medium.

(11)
tract. 2. ca. 2. se ct. 13. fine.

therof then of our Sauour him selfe, there is in this treatise accordingly described (7) the propheticall historie of the true Church: with like prooffe of the succeeding answerable euent therof to be most euidently wanting (8) in the Protestants Church, and yet fulfilled (9) in ours. In so much as the more sober and learned Protestants in preservatiō of Christs true Church vpon earth for many former ages in which theirs was wanting, are enforced to acknowledge (10) our now Catholieke Romane Church to be the true Church, and the profession therof for sufficient to saluation, charging therfore their other inconsiderate and headstrong brethren who affirme the contrarie, euen with ignorant (11) zeale. These (with sundry other important reasons) being contained in this treatise, and all of them made plaine and confessed, not by doubtfull ambagie of words, neither by onely sentences of Scriptures or Fathers, though in them selues neuer so manifest, (for that course is specially and of purpose forborne, as being in regard of our aduersaries endles tergiversation no other (then as it were) a vast Ocean wherein we can hardly restraine them to any cert intie of sight)

But (for their more full conuincing) by those speciall testimonies (whether of Scriptures or Fathers) whose euident sense on our behalfe, is accordingly, and for such acknowledged euen by their owne learned writers, and those not fewe or vulgar, but many and of great estimation; I haue in respect of such their frequent and plaine testimonies, so fully alleaged in iustificacion of our Church and religion, entitled this treatise: *The Protestants Apollogie of the Romane Church*. How effectually that kind of argument is which is thus taken frō the confession of the aduersaries, I shall not need to shew, seing the force therof is not onely acknowledged (12) by Mr. D. Whitaker and other Protestant writers, but is also of it selfe

(12)
hereof see hereafter tract.
3. se ct. 6. initio.

selfe manifest even to common vnderstanding; For how can it be denied but that they, who in liking of their owne opinion, doubt not to preferre and maintaine the same against the vniforme and confessed iudgement to the contrarie, of the auncient Fathers, of our now Catholike writers, and of their owne learned brethren, are to be giuen ouer as being desperately incureable, & much more worthie of contēpt then answer. These things being thus premised, the conclusion of my most humble request is, that you will not forget to remēber these knowne principles of your owne schooles, as namely that you are but men, and subiecte (13) (no lesse then the Fathers were, or then we yet are) to error, ouer-sight, and misvnderstandinge of the Scriptures, that therefore you would resolue to (14) *trie the spirits if they be of God*, and (15) *proue all things boulding that which is good*. And that accordingly you would read ouer this treatise, not being trāspported with preiudicate (16) conceit of your former opinions, but as led thereto with indifferent and equall censure. Let not the sway of times, or our miseries preuaile to make you so regardless, or vs dispiseable, that therefore you should be vnmindfull either of your owne soules or our present condition. Thus much but obtained, I doubt not but you will in the end, awake from all former spirituall drouelines of opinion, & therupon confesse & say of our Catholike Church, as *Iacob* at his bodily awaking said of the place where he dreamed (17) *Surely the Lord was in this place and I was not aware*. The eternal God according to whose will all lawes shold be made direct you accordingly in your making of lawes, and incite or stirre vp, if any (as God forbid) not yet satisfied with our former troubles, shoulde vrge or moue for our further continued calamitie) some one or other well enspired hart, to perswade and preuaile as did the honorable *Gamaliel* when he

(13)
tract. 3. sect. 7. paulo post
initium.

(14)
1. Iohn. 4, 1.

(15)
1. Thessal. 5, 21

(16)
David Pareus (a Protestant writer) in libro de
symbolis sacramentalibus.
p. 17. post med. cōfesseth
the preiudicate conceit of
many Protestants saying.
illud vero ego intelligo,
multos doctrinam Papæ
damnare qui eam non in-
telligunt: damnant vero
tantum nominis odio.

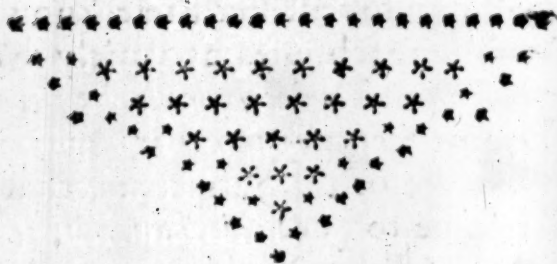
(17)
Genesis. 28, 12, 16

(18)
act. 5, 34, 35, 38, 39

(18)
AA. 5, 34, 35, 38, 39.

The Preface to the Parliament.

upon the like occasion said, (18) Men of Israel take
heede what you intend to do touching these men: &c.
refraine your selues and let them alone, for if this
work of theirs be of men it will fall a-
way, but if it be of god, you are
not able to dis-
solue it.



TRACT I.
TO THE KINGS
 MOST EXCELLENT
 MAIESTIE.



More so many and so important reasons (most Gracious Soueraigne as are preuailling more then ordinary in question of the truth ther doth none occur of greater satisfaction, then such as is

graced with answerable (*) acknowledgement of the learned aduersarie: And seeing it is the honourable priuledge (¶) of our CATHOLICKE faith, to be so Iustified by her enimies, of whom neuertheless many (to make vs more odious and dejected) haue (of their inueterate hatred) busied them selues in their daily Sermons and other-wise neuer more then now of late, publikely to depraue our professed religion with all vnworthy and scandalous calumination, perplexing so against vs, euen the more sober and quiet iudgements, with a dispersed contagion of their sophisticated (& to vs most dangerous) incantations; we cannot therefore in so greate necessity of times, (in our owne defence) vse either a more proper *Antidote* to expell the poison of such their intemperate and impurest language, or lesse offensive



(*)
Mr. Whitaker. de ecclesia
cōtrou. 2. quæst. 5. cap. 14.
initio. pag. 366. faith fir-
mum sit necesse est argu-
mentum illud quod sumi-
tu: ex aduersariorum con-
fessione: &c. efficax eni-
erit aduersariorum ipsorū
contra ipsos testimonium
&c. et quidem fateor ve-
ritatem etiam e suis inimi-
cis testimonium extorque-
re. &c.

(¶)
 Hereby wee vnderstand
 the Puritane preachers &
 their complices.

THE PROTESTANTS APOLOGY

meanes to your MAIESTIE, for the appeasing of our former continued calamities, so farre as to your PRINCELY and Christian wisdom may seeme requisite, then; if in this our needfull *Apologie* vnder- taken wholly to that end, we do professe purposely to abstaine from all such matter as remaineth question- able, contenting our selues only with that, which is in it selfe euident or otherwise acknowledged for true by learned Protestants them selues. The which also we will accordingly endeouour hereby to accom- plish, not with insulting against them in matter of vnneccessary and vnkinde exprobration nor yet with affected entertainement of prolonged discourse, (b) Neither in the persuasible words of humane wisdom: but humbly, breifly, and plainely, as being very confi- det, that naked truth, presented thus to your HIGH- NES though but in her native and simple habitt, shall yet neuerthelesse, appeere in vewe of so vnderstand- ing a minde, both gracious and regardable:

THAT ENGLISH MEN VVERE

about 1000 yeares since conuerted to the now professed Catholicke faith.

§. 1.

PLEASETH it therefore your most excellent Ma- iestie to call to mind, that it is now somewhat about one (a) thousand yeares since *Gregorie* then Bishoppe of *Rome*, for his vertue and learning furna- med the Great, a man highly commended both by Fathers (b) and (c) Protestants, conuerted vs En- glishe men (by the preaching of *Austine*) from hea- thenish infidellitie to the faith of Christ.

(a) Mr. Couper late Bishop of Lincolne, in his chronicle fol. 156. a. affirmeth our conuersion to haue bene Anno Do. 599. and Mr. Foxe in his actes & monu- ments, printed 1576. pag

117. a. prope finem affirmeth the like. (b) S. Gregorie is commended by Damascen in orat. de defunctis: by Itodore. de scriptoribus ecclesiasticis cap. 27. and by the Fathers of the eighth Toletane Councell. can. 2. and by S. Bede hist. l. 2. c. 1. (c) Mr. D. Humfrey in Iesuitissimi. part. 2. rat. 5. pag. 624. saith: Gregorius nomine quidem magnus & reuera mag

Con-

Concerning the religion professed by *Gregory*, and wherunto we were as then so by him conuerted, it was so vndoubtedly our now professed Catholicke faith, that the protestant writers (not of vulgar note but those that are for learning reputed most accomplished, do for such throughout euery particuler specially and at large (d) describe it: Mr. Doctor Fulke tearing it therefore in generall our peruersion (2): *Damenus* also calling it, *inebriatio* (*) *meretricis de qua est apoc. 17. vers. 4*: and Mr. Harison confessing likewise that (3) *Austine came and brought in Poperie*: with whom agreeth Mr. Bale, affirming that *Aust.* (e) *by his interpreters taught our people the Papisticall faith with the pro*

nus, vir magnis & multis diuinæ gratiæ dotibus ornatus: &c. And Mr. Godwyne in his catalogue of the Bishoppes of England. p. 3. ante med. saith: *That Blessed & holy Father S. Gregory was the occasion of replanting the Christian faith in our country*: and Mr. W. i. taker cōtra Durzum. l. 5. pag. 394. fine. saith. *quod nos magno beneficio affecit Gregorius, id semper gratissima memoria recolemus*:

(d) In prooffe that our then cōuersion was to euery perticuler pointe of our now profess. d Catholike faith, Mr. D. Humfrey in *Iesuitissimi* part. 2. rat. 5. pag. 626. & 627. saith. In ecclesiam vero quid inuexerant, Gregorius & Augustinus. onus caeremoniarum: &c. intulerunt pallium archiepiscopale ad sola Missarum solemnia: Purgatorium &c. oblationē salutaris horum, & preces pro demortuis &c. reliquias, &c. transubstantiationē, &c. nouas templorū consecrationes &c. ex quibus omnibus quid aliud quæsitum est, quam vt indulgentiæ, monachatus, Papatus reliquæque Pontificiæ superstitionis chaos extruatur? Hæc autem Augustinus magnus monachus, a Gregorio monacho edoctus, importauit Anglis: &c. Also *Luke Olander* in his epitom. historiæ ecclesiasticæ centuria sexta pag. 289. fine. & 290. initio. describeth it yet more perticulerly, saying. Augustinus romanos ritus, & consuetudines Anglicanis ecclesijs obrulit, nimirum Altaria, Vestes, Imagines, Missas, Calices, Cruces, Candelabra, Thuribula, Vexilla, sacra Vasa, Lustrales aquas, Romanarum caeremoniarum codices: &c. And ibid. pag. 288 prope finem. he saith of Gregorie, in pluribus articulis turpiter & pontificiæ hallucinatus est, nam & libero arbitrio & bonis operibus nimium tribuit, de pœnitentia non recte docet, cælibatum ministrorum ecclesiæ acriter vrsit, inuocationem Sanctorum eorumquæ cultum, sed & imaginum idolatricam venerationem approbauit, passiauit, & defendit: Also the *Centurie writers of Magdeburg* in their sixt Centurie ca. 10. col. 748. circa med. make like report of Austines doctrine to vs English men. And collecting (els where in the same booke) out of Gregories owne writings by them recited certaine his opinions which they hold for erroneous, as being popish they do in their index or Alphabetical table of that sixt centurie at the word *Gregory* specially set downe (with figures of perticuler reference with every such said opinion is to be found, as followeth) eiusdem error de bonis operibus, de pœnitentia, de coniugio, de ecclesia, de Sanctorū inuocatione, de inferno, de Iustificatione, de arbitrio de Pœnitentia, de Purgatorio, de Satisfactione: Also they charge him yet with *Altars, Chalices, and Corporalls*: col. 369. fine. with *Oblations* with Consecration of *the dead* col. 473. post med. with *Exorcisme* col. 376. circa med. with *translating* col. 381. fine. & 382. with *Monachisme*. 383. initio. & 384. with *Pilgrimage*. cōsecration of Churches, with *Masses, Reliques and sprinkling of holy water*.

location of the font, of Baptisme, of Chrisme, and of the col. 367. prope initium. with celebration of Masse: col. 369. line & 370. initio, & 693. post med. & 694. initio: & with Claimes & exercise of Iurisdiction & Primacie over all Churches: col. 425, 426, 427, 428 429. 430. 431. 432. &c. with which last point concerning Primacie he is in like manner charged and reprov'd by Mr. D. Fulke

in his confutation of Purgatory pag. 310. ante med. and by Peter Martir in cap. 8. iudicium. (2) Mr. Fulke in his confutation of Purgatory. pag. 333. initio. (*) *Daneus* in resp. ad disputat. *Bellarmin.* part. 1. pag. 780. fine. (3) Mr. William Harrison in his description of Brittanie set before Hollinshed great Chronicle volum. 1. (after the last edition) pag. 29. b. line 11. And see his other more plaine wordes. *ibidem.* pag. 27. a. line 27. (e) Mr. Bale in catalog. scriptorum illustrium maioris Britannie cent. 14. pag. 117. saith of Austine, plebem per interpretes fidem papisticam docuit. (f) Mr. Bale in Catalog scriptorum illustrium maioris Britannie centur. 14. pag. 145. speaking of their martirdome saith: *Passi sunt pro papismo papistici Martires Anno 693.* And see further the Centurie writers cent. 7. cap. 6. col. 154. and Luc. Oslander in epitom. cent. 7. l. 4. c. 20. pag. 331. circa & post med. (g) Luc. Oslander in epitom. cent. 8. l. 2. c. 3. pag. 58. initio saith of Beda: *Omnibus pontificis erroribus (in articulis in quibus nos hodie a Papa dissentimus) inuolutus est &c.* and saith yet further of him, *bonus fuit vir:* (h) Mr. Foxe in his acts and monuments printed 1576. pag. 128. b. initio, and M. Couper in his chronicle at the yeare 724. fol. 168. b. and Hollinshed in his great Chronicle of the last edition volum. 1. pag. 130 b. initio. (i) Mr. D. Humfrey in Iesuitismi. part. 2. rat. 3 pag. 326. ante medium.

THAT THE SAME FAITH VVAS VNI-
uersally professed for sundry ages before, and was
also agreeable to that first faith, where to the
Brittons of Wales were converted in the
Apostles times.

1. *del. like* most dread Soueraigne) being our con-
fessed Catholicke religion, whereunto most vn-
doubtedly we were (so many ages since) thus con-
verted

uertered, and for which we haue of late yeares endu-
red such affliction, was not as then priuate only vn-
to Rome, or vs Englishmen, but (as our aduersaries do
complaine) was vniuersally the (k) professed through
the Christian worlde, neither first as then became
so vniuersall, but (as they yet further complaine and
acknowledge) continued such for sondry ages then
before. (l) *Reigning vniuersally* (saith Mr. Napere)
and without any debateable contradiction, (euen) twelve
hundredth sixtie yeares: nexte enicwing the first 300.
yeares after Christ, (*) *the Pope and his Clergie during*
all that time possessing the outward visible Church of Christi-
ans. In so much that wheras our learned aduersaries
do truly affirme (as being vndoubted) that our neigh-
bours the Brittons of Wales, (m) *received the* (n)

(*) Mr. Napere vbi supra pag. 145. fine saith. *Euen 1260 yeares the Pope and his Clergie*
both possessed the outward visible Church of Christians: And with this accompt of Mr. Napere a-
greeth Mr. Brocard in his treatise vpon the reuelations fol. 110. a. circa med. where he af-
firmeth, that *the Church was trodden downe and oppressed by the papacie, euen from Siluesters time,*
vnto these times: which he there and fol. 123. (b) collecteth to be during the said 1260 yeares
(m) M. Camden in his Britannia &c. pag. 40. circa med. saith: *Certum est Britannos in ipsa*
ecclesia infancia christianam religionem imbibisse: In prooffe wherof he there alleadgeth
sondrie auncient authorities. pag. 40. circa med. And pag. 157. paulo post med. he saith.
In hac floruit monasterium Glastenburie quod antiquam repetit originem a Iosepho Ara-
mathensi. &c. hoc enim & antiquissima huius monasterij monumenta testantur &c. Nec
est cur de hac re ambigamus. And Mr. Harrison in his description of Britannie annexed to
Hollinshead his great chronicle of the last edition: volum. 1. pag. 23 a.l. 18. saith: that *Ioseph*
preached here in England in the Apostles times, his sepulcher yet in Glastenburie and Epitaph affixed
thereto is prooffe sufficient: Also Mr. HENOCK CLAPHAM in his soueraigne remedie
against Schisme pag. 24. speaking of the conuersion of the Brittons in the Apostles times
saith therof. *Our Schismatiques may as well aske me what assurance I haue there was a King Henry,*
as demandaunt what assurance I haue of the other. This point is also yet further affirmed by Mr. D.
FVLKE in his booke against Heskins, Sanders &c. pag. 561. sect. 7 r. and in his consulta-
tion of Purgatorie pag. 332. also by Mr. GODWINE in his catolog. of Bishoppes. &c.
pag. 1. initio. (s) Mr. BALE in his pageant of Popes saith: *The Brittons being conuerted*
by Ioseph of Aramathia held that faith at Austines coming: And v. FVLKE against the
Rhemish Testament in 2. Cor. 12. sect. 5. fol. 316. a circa med. saith: *The Catholike Brit-*
tons with whome Christian Religion had continued in succession from the Apostles times would not
receaue Austine: And in his answere to a counterfeit Catholike pag. 49. fine he saith:
The Brittons before Austins coming, continued in the faith of Christ euen from the Apostles times
And Mr. FOXE in his acts and monuments printed 1576. pag. 463. a. circa med. saith:

(k)

Mr. Parkins in his expo-
sition of the Creed pag.
307. saith: *During the space*
of nine hundred yeares the
popish heresie hath spread
it selfe ouer the whole earth

(l)

Mr. Iohn Napere in his
treatise vpon the reuelations
dedicated to your
Maestie pag. 68 prope fi-
nem saith. *Betweene the*
yeare of Christ 300 & 316.
the Antichristian and pa-
pisthicall reigne begonne reig-
ning vniuersally and with-
out any debateable contradi-
ction. 1260 yeares.

The Brittons after the receauing of the faith, neuer forsooke it for any manner of false preaching of other nor for torments. &c.

(n)

In prooffe that the Brittons of wales at and before *Austines* coming into England were not altered by the ROMAN Church: Mr. D. HVMFREY In Iesuitissimi. part. 2. rat. 3. pag. 304. circa med. saith: Habuerunt Brittanni templa sibi non Romanis, qui tum Romano iugo non erant subditi, nec Romanā religionē suscipiebant, nec

Augustinum Apostolum suum agnoscebant: Et vide ibidem. pag. 624. fine. Also Mr. Doct. FVLKE in his confutation of Purgatory pag. 372. initio saith: It appeareth that this Land did neuer receaue the doctrine and ceremonies of the latten Church, before the time of the Saxons.

(o) Mr. D. BARLOWE in his defence of the articles of the Protestants religion pag. 21. affirmeth the Church of the Brittons to be as auncient euery day, and as Christian euery way as the R. mane. affirming further, the integritie therof (or not being altered by the Church of Rome) first by their obseruation of Easter different from *Austine*: Secondly by the opposition which they made against *Austine*: (p) Bede did write his historie thereof Anno. 724. as witnesseth Mr. Cowper in his Cronicle fol. 168. b. (q) Bede hist. lib. 2. c. 2. initio saith *Augustinus* adiutorio vsus *Edilberthi* Regis, conuocauit ad suam colloquium, Episcopos siue doctores maximæ & proximæ Britonum prouinciæ, in loco ubi vsque hodie lingua anglorum *Augustineizat* appellatur: And *Holenshead* in his greate Coronicle of the last edition. volum. 1. l. 5. c. 21. pag. 102. b. line. 33. 40. &c. maketh like mention hereof. (r) Mr. Fox in his acts and Monuments printed 1576. pag. 120. b. (s) Bede hist. l. 2. c. 2. paulo post med. reporteth how *Austine* said to the Brittons: si in tribus his obtemperare mihi vultis vt Pascha. suo tempore celebretis, vt ministerium Baptizandi quod co renascimur iusta morem romanæ & apostolicæ ecclesiæ complectis, vt genti Anglorum vna nobiscum prædicetis verbum Domini, cetera quæ agitis quamuis moribus nostris contraria, equanimiter cuncta tollerabimus. And the like is testified by *Hollenshead* volum. 1. pag. 103. a. line 17. and by Mr. Godwine in his catallog. of the Bishops. &c. pag. 6. ante med. (t) Luc. Osiander in epitom. cent. 2. l. 3. c. 2. pag. 51. circa med. saith: *Ioannes* & *Philippus* apostoli Pascha celebrauerant decima quarta luna post æquinoxium vernum, quo tempore Iudæi etiam pascha suum celebrare solebant, idque apo-

of Baptisme and keeping of Easter: which letter (as Luc. (t) Osiander witnesseth from antiquitie) was tolerated by the Apostles in regarde of the knowne weakenes of some, euen as for like respect (v) Circumcision was by them in like sorte tolerated, and (x) abstinence from blood and that which was strangled specially prescribed: By which their so earnest dissenting about these only maters of smaller importance, is most plainly signified (y) their full agreement in all other substantiall and head points of faith: Which thing is also as yet more certainly eident, aswell in that the Britton Bishopes as then (y) Confessed that

stoli haud dubie fecerunt in gratiam eorum Iudaeorum, qui nuper ad Christum conuersi fuerunt, & ut plures etiam Iudaeos Christo lucrifacerent: (v) act. 16. 3. (x) act. 15. 29. (*) For the Brittons who Contradicted Austine and that so earnestly about these so fewe and smaller points, would neuer haue ben silent, but

much the rather haue with-stood him in the other so many and in comparablie much greater points of faith, had they in like sorte disagreed from him therein: (y) Beda hist. l. 1. c. 2. ante med. saith, tum Britones quidem consentunt intellexisse seueram esse viam Iusticiae; quam praedicaret Augustinus: Hereof also see Hollenshead vbi supra pag. 102. b. line 54. (z) Mr. Fulke in his confutation of Purgatorie, pag. 335. prope finem. (2) See in those Liturgies mention made of Reall Presence, Sacrifice Praier for the dead, Praier to Saints &c. (3) Osiander in Epitom. histor. eccles. centur 15. pag. 477. post med. saith. Anno 1430. conuocaret (Papa) Eugenius quartus, concilium Florentiae &c. huic concilio etiam Graeci Armenij Iacobini consenserunt and, Mr. Marbecke in his common places. pag. 258. post med. acknowledgeth that at the Councell of Florence the Christians of Armenia and India consented to the Romane Church, and that the Greekes agreed &c. also Abdissu Primate of the Armenians subscribed to the late Councell of Trent. (4) It appeareth by the treatise published by the Protestants diuerse of Wittenberg Anno. 1584. entituled acta theologorum witebergensium & Hieremiae Patriarchae Constantinop. &c. that the Greeke Church at this day though deuided from the Lattin, professeth to beleue Inuocation of Saints, Reliques, worshipping of Images, Transubstantiation, Sacrifice, the signifying Ceremonies of the Masse. Auricular Confession: Enioyned Satisfaction: Confirmation with Chrisme: Extreme unction: all the seven Sacraments: Prayer for the dead: Free will: Monachisme: Vowed Chastitie: the fast of Lent: that Priestes may not marry after orders taken &c. see this alledged in perticular hereafter Tract. 1. ff. 7. in the margent at Figur. 11. And Chrispinus in his discourse of the estate of the Church pag. 253. initio: affirmeth that Anno 870. the greeke and Lattin Churches became deuided only for the Primacie and diuersitie of Ceremonies: so fully did they at that time consent in all other pointes: And concerning the other orientall Churches further remote, Osiander (in epitom. histor. eccles. centur. 16. pag. 970. post med.) saith, Hoc Anno. 1585. Christiani qui &c. the yeare 1585. the Christians who inhabit neere to Mount Libanus, became at last Conquered, and subiect to the Turkish Empyre, neither is that to be maruailed at, for the Christians in the East haue not sincere religion, but are in most parte of Articles Popishly. (5) As concerning the conuersion in the Apostles times of Armenia: See Chemnitius examen. part. 2. pag. 7. b. Paulo ante med. when he saith, Armenis Bartholomeus Euangelium prae-

dicauit. of the like con-
 uersion of *India*: See O-
 liander centur. 1. pag. 37
 circa med. & Paulus ve-
 netus l. 3. cap. 27. & 43.
 and Hayton Armen. l. de
 tartaris cap. 6. the like
 conuersion of *Gracia* ap-
 peareth by Paulus epistles
 to sondry of that Nation
 as to the Corinthians E-
 phesians Thessalonians.
 And see reuelat. 1, 11. &
 concerning the like con-
 fessed conuersio of *Wales*
 See heretofore pag. 4. in
 the margent there at the
 letter. m.

the like con-
 uersion of *India*: See O-
 liander centur. 1. pag. 37
 circa med. & Paulus ve-
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 uersion of *India*: See O-
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 circa med. & Paulus ve-
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 phesians Thessalonians.
 And see reuelat. 1, 11. &
 concerning the like con-
 fessed conuersio of *Wales*
 See heretofore pag. 4. in
 the margent there at the
 letter. m.

it was the right way of iustice & righteousness which Au-
 stine taught: As also for that (2) *Austine* did (as Mr.
 Fulke affirmeth at the last obtaine the aide of the Brittain
 Bishops to the conuersion of the Saxons: So evidently doth
 that faith which *Austine* taught vs, and which the
 Protestants acknowledge for Popish, demonstrate
 it selfe in generall to be consonant & agreeable with
 that primatiue faith whereunto the Brittons of wales
 were (as is confessed) conuerted in the Apostles times:
 which point is as yet made much more euidet by
 like further obseruation of so many other remote
 Nations conuerted in the Apostles times as namely
 of *Gracia Armenia India*, &c. which although they
 be in some things departed from the faith whereto
 they were first conuerted, yet by their remnant of
 religion to this day preserved, sufficiently appea-
 reth what faith it was whether Catholike or Pro-
 testant, whereto they were at first conuerted, and
 from which they be so in some pointes at this day
 departed. witnes hereof are the seuerall publicke (2)
Liturgies of the *Gracians Armenians* &c. further witnes
 also hereof is their late professed agreement or (3) sub-
 mission to our Catholike Church; and most full and
 plaine witnes hereof is the answerable (4) Testi-
 monie of our learned aduersaries: By which fore-
 said examples of so many remote nations, so far di-
 stant each from other, as namely *Wales Gracia Ar-
 menia India* &c. Conuerted (5) vndoubtedly all of
 them in the Apostles times, and agreeing so far with
 vs and against our aduersaries in so many principall
 points of faith, is not obscurely signified that our
 now Catholike Religion is that Primatiue faith,
 which the Apostles them selues first planted in all
 nations,

A FARTHER DEMONSTRATION BY
Confessed Testimonie from the Fathers that it
was taught in the Apostles time.

A. 3.

WHICH antiquitie or prescription of our professed Catholicke Doctrine v^p to those Apostolicke times is also made as yet much more probable or rather euident, by that which our learned aduersaries themselves do yet further acknowledge and collect from the writings of the more ancient Fathers: To goe through euery (*) perticuler would be ouer tedious to your MAIESTIE and improper to this place:

Vouchsafeth therefore your HIGHNES that we may giue instance in such as be cheefe.

First concerning vowes it is acknowledged that (a) the profession and vowes of Chastitie were extant amonge Christians in the time of Clement Bishoppe of Alexandria that (b) Epiphanius & many other Fathers erred therein: that (b) Tertulian and Ciprian taught vowes of Chastitie: That the same haue bene vsed (c) ab vltima memoria, and antiquitus receptum: that (d) immediately after the Apostles times to much was attributed to vowes: that Ignatius himselfe (though their scholler) signifieth in his epistles: his (e) to much liking of that profession: and (f) speaketh incommodiously of virginie: (*) saluting (and affirming) Colleges of Virgines: and so plainly, that our learned

ex epistolis Ignasij apparet homines iam tum paulo impensius cepisse amare & venerari: virginis studium, nam in epist. ad Antioch. ait: virgines videant, cui se consecrarint.

(f) Centur. 2. c. 10. col. 167. line 24. de virginitate minus comode loquitur.

(*) Abraham Scultetus in his medulla theologiae Patrum, pag. 450. circa med. allegat Ignatius saying ad Philadelp.

Saluto collegium: virginu wherupon he immediately inferreth: Ergone in illo ecclesia flore fuerunt, quae castitatem & continentiam perpetuam profisterentur Virgines? suorum quinq. &c.

B 4

aduersaries

(*) concerning euery perticuler see more fully hereafter Tract. 2. c. 1. sect. 3. (a) Peter Martir de votis pag. 490. fine. saith: erant ergo Clementis aetate professiones castitatis & vota fateor. Iam tum inceperant homines deflectere a verbo dei. &c. (b) Peter Martir ibidem. pag. 524. fine saith Scio epiphaniu cum multis alijs ex patribus in eo errare, quod peccatu esse dicant votum huiusmodi violare cum opus fuerit, & male illum id referre in traditiones Apostolicas: (b) centur. 3. c. 6. col. 140. line. 27 & centur. 3. c. 7. col. 176. line. 39. (c) Calvin institut. l. 4. c. 13. sect. 17. (d) Peter Martir de celebratu & votis versus finem. (e) centur. 2. c. 4. col. 64. line. 40. It is said

aduersaries doe there-vpon affirme, how that euen
(b) *in that flower of the Church there were Virgins, that professed Perpetuall Chastitie: that lastly S. Ambros and Epiphanius deriue (¶) Professed Chastitie from the institution of S. Paule:*

(b) *Sculcetius vt supra.*

(¶) Peter Martir de con-
libatu & votis. pag. 543.
paulo post med. & pag.
525. initio. (1) Hum-
fred. Iesuitissimū part. 2.
rat. 5. pag. 626. post med.
(2) The Centurie wri-
ters. cent. 5. col. 517. l. 23
say: Chrysostomus tran-
substantiationem videtur
confirmare, nam ita scri-
bit. &c. (3) Centur. 4. c.
30. col. 985. line. 30

(4) Athonie de Adamo
in his Anotomie of the
Masse. fol. 221. a. fine. &
see the centurie writers,
cent. 4. cap. 4. col. 295. l. 3
And oecolampadius in li-
bro epistolarum oecolā-
padij & Zuinglij. lib. 3. p.

765. (5) Peter Martir in defens. obiect. Gardner. part. 4. pag. 724. And see also Peter
Martirs further dislike of Cyrills sayings in his epistles annexed to his comon places in Eng-
lish, his epistle there to Beza pag. 106. b ante medium. where he saith. *I will not so easily
subscribe to Cyrill, who affirmed such a communion, as thereby euen the substance of the flesh and blood
of Christ first is ioyned to the blessing. (for so he calleth the holy Bread) &c.* And in his epistle to
Caluine ibidem pag. 98. a. ante med. he proueth further for this opinion Cyrill and some
other Fathers. (6) In the treatise attributed to Irfinus entitled Commonefactio cuiusdam
theologi. de S. cena & eiusdem commonefactionis consideratio pag. 211. & 218.

(7) The sermon of Cyprian de cena Domini, which this foresaid testimonie concer-
neth, is dedicated to Cornelius who was Bishoppe of Rome when Cyprian liued, and to
whom Cyprian him selfe l. 1. ep. 1. & ep. 3. did write, in so much that Mr. Fulke against
the Rhemish testament in 1. cor. cap. 11. fol. 282. a. circa medium alleageth testimonie
from thence, affirming that *the Author de cena Domini was not in time much inferior to Cypri-
an.* (8) Mr. Whitgitt in his defence against Carthwrightes reply pag. 408. ante med.

(9) Theodoret. dial. 3. and Hamelmanus de traditionibus apostolicis &c. col. 746. line
28. 19. 22, 23 &c. alleageth not only Theodoret but also one Wydefortus alledging Anno
1396. this saying of Ignatius, out of an auncient copie of that time.

canon

ranes do obiekt (10) in prooffe of their Reall prefence, say of the heretickes in his time, *they do not admitt Eucharifte and oblations, because they do not confesse the Eucharifte to be the flesh of our Sauour Iesus Christ, which flesh suffered for our finnes: and one of our aduersaries confesseth accordingly, that (11) Transubstantiatio entred early in to the Church: and an other saith (12) I haue not yet be- therto beene able to knowe, when this opinion of the Reall and bodily being of Christ in the Sacrament did beginne:*

As concerninge reseruatiō of the Sacrament: whereas according to our aduersaries Doctrine, (13) *It is no Sacrament vnlesse it be receaued.* The contrary was so plainly taught and practized, euen in the more ancient times of S. Chrysostom, (14) Ciprian (15) Ireneus, (16) Iustine, (17) &c. that Mr. Fulke confesseth hereof saying (18) *That the Sacrament (of some) was reserved in the elder dayes of the Church, is not so great a controuersie, as whether it ought to be reserved.* and Caluine acknowledgeth (19) *the reseruatiō of the Sacrament (to be) veteris ecclesie exemplum, (20) the example of the ancient Church: & (to omitte others) Chemnitius doth likewise acknowledge that (21) witnesses of this custome of priuate reseruatiō of the Eucharist, are Tertulian, Ciprian, Ambrose, Hierom, Basile, &c. and that (22) certaine of the auncient Fathers greatly commended the same, as Nazianzen, Ambrose &c. and that it was, (23) antiqua consuetudo late patens & diu propagata.* In so much as Peter (24) Martir cannot but acknowledge that (by the testimonie of S. Cirill) the *anthropomorphites* were specially condemned for their impugning of the Sacraments reseruatiō:

As concerning the minglinge of water with wine in the Chalice before consecration of the Sacrament It is so abundantly testified by the Fathers (25) of all

3. Ambros l. 5. de sacramentis cap. 1. & l. 4. c. 5. Hierom. in morc. c. 14. Austine tract. 120 in Ioan. & de eccles. dog. cap. 75. & de doctrina Christiana lib. 4. c. 21 Euseb. emissen. ser. 5. de Paschate. concil. 3. Carthag. can. 24. & concil. Auracien. can. 17. & concil. 3. brach. cen. 1. & concil. tribur. can. 21. & concil. Aphrican. can. 4. & ex capitulis græc. synd. c. 55

(10) Vide recitationes de concilio scripti libri concordie &c. (printed Lipsiæ 1581.) nona recitat. p. 177. ante medium.

(11) Adamus Francisci in Margarita theologica. p. 256. laith. Commentum Papistarum de transubstantiatione mature in ecclesiam irrepsit.

(12) Anthonie de Adamo in his Anatomic of the Masse pag. 236. a. ante med. (13) Mr. Willet

in his synopsis pag. 460. ante med. (14) Chrysostom. in ep. 1. ad Innocentium. (15) Cyp. in serm. de lapsis post med.

(16) Ireneus apud Eusebium hist. l. 5. c. 24. (17) Iustine in Apolog. 2. prope finem. (18) Fulke against Heskins Sanders &c. pag. 77. prope finem.

(19) Caluine. instit. l. 4. cap. 17. sect. 39. (20) See Peter Martir. lib. contra Gardinerum obiekt. 88.

(21) Chemnitius examē part. 2. p. 102. a. paulo post mediū.

(22) Chemnitius ibid. (23) Chemnitius ibid. (24) See this hereafter tract. 1. sect. 8. pag. 57. in the margin at

at the letter .k. (25) Iustine apol. 2. fine and Ireneus l. 5. c. 1. Cyp. l. 2. ep.

& concil. 6. constantinop. can. 32 (26) Mr. Whitgift in his defence &c. p. 473. prope initium.

(27) Mr. Carthwright alleaged in Mr. Whitgifts foresaide defence. p. 525 fine. (28) Mr. Jewell in his reply pag. 34. paulo ante med.

(29) Theophilact. in Ioan. cap. 19. mentioning the water & blood which issued from Christs side: both. Confundantur Armeni qui non admiscunt in mysterijs aqua vino, non enim credunt ut videtur, quod aqua ex latere egressa sit.

(30) Concil. 6. constantinop. can. 32, saith. Novimus quod in Armenia-norum Regione vinum tam

tum in sacra mensa offerunt aquam illi non miscentes, qui sacrificium incruentum peragunt: which their vsage that councell there condemneth, saying there further against it, nam & Iacobus Domini nostri Iesu Christi frater. &c. & Basilus Cesarez Archiepiscopus. &c. mistico nobis in scripto tradito sacrificio, ita per agendum in sacro misterio ex aqua & vino sacrum poculum ediderunt. (31) ibidem ut supra.

(2) Whitaker. l. de Antichristo. pag. 21.

(3) Foxe in Apoc. c. 12 pag. 345. post medium.

(4) Foxe in Apoc. ca. 13 pag. 392. fine. (5) D. Rainoldes in his conference with Mr. Hart pag.

ages and Countries, that Mr. Whitgift saith. (16) Ciprian was greatly over-seene in making it a matter so necessary, in celebration of the Lordes Supper, to haue water mingled with wine, which was at that time no doubt, common to moe then to him: Mr. Carthwright likewise acknowledged that (27) in the minglinge of water with wine, a necessitie and greate misterie was placed, as may appeare (saith he) both by Iustine Martir and Ciprian: and Mr. Jewell speaketh of this mixture, confesseth in like manner saying, (28) in deede S. Ciprian and certaine olde Fathers, spake of it, and for it much, adde but now hereto, that the Armenians being the first wee reade of, that denied the mixture, affirming (with our aduersaries) that only wine was to be vsed, were therefore specially condemned of error, as witnes (29) Theophilact and the Fathers of the first Councell (30) of Constantinople, who (above a thousand yeres since) alleaged against them (31) S. Iames his Liturgie in prooffe of the foresaide mixture:

3 Thirdly as concerning Antichrist, Altars, and sacrifice, Mr. Whitaker confesseth touching Antichrist saying, (2) the Fathers for the most parte thought that Antichrist should be but one man. But in that as in many other thinges they erred: concerning the short time of his persecutio or raigne gathered from the scriptures. Mr. Fox confesseth that (3) almost all the holy and learned interpreters do by a time, times, and halfe a time understand only three yeres and a halfe: affirming further to be (4) the consent and opinion of almost all the auncient Fathers. As concerning Aultars and Sacrifice, (which as D. Rainoldes graunteth (5) are linked by nature in relation & mutuall dependance one of other. And first concerning

cerning Aultars: Peter Martir reproveth the auncient Fathers, saying, (6) *Petrus Alexandrinus &c. attributeth more to the outward Aultar then to the lively Temples of Christ.* And yet further against Optatus: (7) *Optatus l. 6. against Parmenianus saith, what is the Aultar? Euen the seate of the Body and Blood of Christ:* (8) *such sayings as these (saith Peter Martir) edified not the people &c. and in no lesse plaine maner is Optatus foresaid saying mentioned and reprovèd by the centurie (9) writers:* As also Peter Martir, reproveth the Fathers in generall, saying *the Fathers shoulde not with so much libertie haue seene ad heere and there to haue abused the name Aultar:* Now as concerning sacrifice, it is affirmed, by our learned aduersaries that the more auncient Fathers, namely (*) *Athanasius, Ambrose, Austine, Arnobius, &c.* erred herein, and so fully, that their supper (is therefore laide to haue) *carried the face of a renewed oblation, imitating ouer merely the Iewish manner of sacrificing &c. that they (b) forged a sacrifice in the Lords supper with out his Commandement, and so adulterated the supper with adding of sacrifice: that also the writings of Irenæus and Ignatius, (who are most auncient are herein) (g) incommodious and dangerous: and that (h) presently after the Apostles times, the Supper of our Lord was turned into a sacrifice.* In so much as some of our aduersaries doubt not to charge the auncient Fathers euen with propitiatory (*) sacrifice, and *sacrifice for the dead:* So chargeable were the ancient Fathers no lesse then we now are, in that greate question of sacrifice.

(*) Andreas Christianus lib. de opificio Missæ pag. 167. initio reciting the Fathers opinion hereoff saith: *Dicta autem Patrum non solum impetrationem sed etiam intrinsecam quandam vim placandi Inuunt Origines* hom. 13 in Leuiticum ait: *ista est commemoratio sola quæ propitium facit Deum hominibus.* Athanasius in sermone de defunctis apud Damascenum ait: *inruentæ hostiæ oblatio propitiatio est.* To which end he alleageth likewise further the perticuler sayings of Ambrose, Chrysostome, Augustine, Gregorie, Bede, and of the 3. Councell of Brach: and concerning the Fathers further testimonies for Masse see more hereafter Tract 3. Sect 1. in the margent at the letter .t.

552. fine. (6) Peter Martir in his common places in english. part. 4. p. 225. b. post med. (7) Peter Martir ibidem. p. 226. a. initio. (8) ibidem. (9) cent. 4. c. 6. col. 409. l. 25. (10) Peter Martir in his common places part. 4 pag. 225. b. ante med.

(*) See this affirmed by Calvin hereafter pa. 145. in the margent vnder the letter .t. at Anno. 320

(b) Calvin. in omnes Pauli epist. in hzbr. c. 7 vers. 9. pag. 924. b.

(g) Cent. 2. c. 4. col. 63 line 9. & cent. 2. cap. 10 col. 167. line 17. and see hereafter pag. 145 in the margent vnder the letter .t. & at Anno 90. & 170

(h) Sebastianus Francus in his epist. de abrogandis in vniuersum omnibus statutis ecclesiasticis.

(i) Mr. George Gifford in his demonstration that our Brownists be full Donatistes pag. 38 and see hereafter pa. 44 post med. & pag. 45. (k) Mr. Fulk in his confutation of Purgatorie pag. 362 ante med & vide ibid. p. 303 circa med. & 393 post med.

(l) Mr. D. Fulke in his confutation of Purgatorie pag. 353 & 354 ante med & vide Dionis. de eccles. Hierarch. c. 7. part. 3.

(m) Act. 17, 34.

(n) Mr. Fulke against the Rbemish Testament in 2. Theff. 2. lect 19 fol. 361. b. paulo ante med. thinketh that Dionisius liued in the time of Origen. (*) Where as it is vially objected against this booke that if it had bene the writing of Dionisius then Eusebius or Hierome would haue mentioned it, this confessed antiquitie therof before their times, auoideth that objection, which is also no lesse plainly auoided by Eusebius hist. l. 5. c. 26. and Hierome (in catul. prope initium) who signifie that the bookes of sondry writers were vnknowne to them. (o) Sutchiffe de Presbiterio c. 13 pag. 91 prope finem saith. Dionisius antiquitatis optimus sane testis, videtur enim esse antiquissimus &c. And the Lord Archb. of Canterburie in his answere to the admonition pag. 105 sect vlt. alledgeth Dionisius saying, *Dionisius Ariopagitta in his booke de celesti hierarchia & seauenth chapter speaketh thus. &c.* And see hereafter in this Section numb. 13 in the margent at this marke (q)

(2) Bellarm. tom. 1. l. 4 de Christi Anima cap. 14

(3) Bellarm. ibid.

(4) Danzus ad Roberti Bellarmini disput. part. 1 pag. 176. paulo post med.

4 Fourthly concerning Praier for the dead it is graunted that (i) it was generall in the Church longe before the daies of Augustine, as it appeareth in Ciprian and Tertulian: that also (k) Tertulian, Ciprian, Augustine, Hierome, and a greate many more, do witnes that sacrifice for the dead is the tradition of the Apostles. That likewise praier for the dead is taught in the writings (l) now extant vnder the name of Dionisius Ariopagitta, who is mentioned in the Actes, (m) and those writings as well (n) acknowledged by Mr. Fulke to haue bene written about 1300. yeares since, (which was long before the objected (*) times to the contrarie of Eusebius and Hierome) as also alledged specially by Mr. Sutchiffe as being (o) most ancient, and the best witnesses of antiquitie.

In like maner concerning *Limbus Patrum* where as Bellarmine alledgeth in prooffe thereof the plaine testimonies of the Greeke Fathers, as namely of (2) Iustine, Ireneus, Clemens, Origen, Eusebius, Basill, Nazianzen, Nicen, Epiphanius, Chrysostome, &c. and of the Latine Fathers (3) Tertulian, Hipolitus Ciprian, Hilarie, Gaudentius, Prudentius, Ambros, Hierome, Rufinus, Augustine, Leo, Fulgentius, &c. our aduersarie Danzeus answereth to their testimonies saying. (4) as concerning them, they were not instructed out of Gods word, neither do they confirme their opinion from it, but only from their owne coniectures &c. In like plaine maner doth my Lord of Winchester make his acknowledgement, saying.

(5) All

(5) *All the Fathers with one consent affirme, that Christ deliuered the soules of the Patriarkes and Prophets out of Hell, at his comming thither, and so spoyled Sathan of those that were in his present possession: where-vnto might be added the like liberall and plaine (6) confession of Mr. Whitaker and Mr. D. Barlowe. In so much as Ioannes Lascicius a learned Protestant of Polonia, doubteth not to affirme (7) and deriue the Doctrine thereof, from manifest (8) testimonies of Ignatius, (9) who was scholler to S. Iohn: as also of Thaddæus who was one of (10) the twelve. the authoritie and creditte of which Last Testimonie Frigevilleus (11) Gannius (an other Protestant writer) vndertaketh specially to defend.*

5 *Fifthly as concerning freewill, it is affirmed that Protestants (p) knowe that euer since the Apostles time in a manner it flourished euery where, vntill Martin Luther tooke the sword in hand against it. And that accordingly the most auncient Fathers, namely (*) Ciprian, Theophilus, Tertulian, Origen, Clemens Alexandrinus, Iustine Ireneus, Athenagoras Tatianus: &c. erred therein:*

And D. Barlowe in his defence of the articles of the Protestants religion pag. 173 post med. sayeth hereof. *This passeth most ripe among the Fathers, who taking Inferi for Abraham's bosome, expound it that Christ went thither, ad liberandum liberandos, to conuey the Fathers deceased before his Resurrection into the place where now they are. (7) Ioannes Lascicius in the booke entituled de Russorum, Muscovitum, & Tartarum Religione. pag. 122 initio & 123 (8) See the testimonie of Ignatius in his epistle ad Trallianos paulo post med. and the like testimonie of Thaddæus apud Euseb. hist. l. 1. cap. vlt. (9) Mr. Whitguist in his defence &c. pag. 408 ante med. (10) Mat. 10, 3. (11) Frigevilleus Gannius in his Palma Christiana pag. 74 post med. (p) So sayeth the Puritanes in their breefe discoverie of vntruthes &c. contained in D. Bancrofts sermon pag. 203 fine. (*) Hereof see Abraham Scultetus in medulla theologie patrum pag. 369 post med. & 304 post med. & 466. fine & 151 paulo ante med. & 105 circa medium & 98 circa med. & 48 prope initium & fine. & 66 fine & 73 initio & 40 ante med. and see the centurie writers cent. 2 c. 4 col. 58 line 30 & col. 59 line 11. & cent. 3 c. 4. col. 77 & 78 & col. 48 line 15.*

(q) Humfreid. Teiuitismi part. 2 pag. 530 ante med. And concerning the confessed doctrine of Merite, of Workes in Clemens Alexandrinus, Theophilus, Cypr.

6 *Sixtly as concerning freewill & merite of workes Mr. D. Humfreid saith, (q) it may not be denyed but that Irenæus, Clemens, and others (quos vocant Apostolicos) called Apostolicall (in respect of the time in which they lived, haue in their writings the opinions of freewill*

(5) Master Bilson in his booke of the full redemption of mankind pag. 188 fine. (6) Mr. Whitaker contra Durum l. 8. p. 567. fine. answereth to Durus his testimonies from the Fathers concerning Lymbus Patrum saying: quod scripturis euincere minus potuisti, id Patrum Testimonijs procul dubio conficies: de quibus ut tibi quod sentio habere, breuiterque respondeam, apud me vna scriptura vocula plus habet ponderis, quam mille Patrum sine scripturis pronuntiata, itaque non expectabis dum singulatim hos Patrum errores diluas. And see further Mr. Whitaker ibid. pag. 773. initio

Iustine, Martir &c. See Abraham Scultetus vbi supra pag. 48. ante med. & 112 post med. & 151 post med. And the centurie writers cent. 3. c. 4 & cent. 3 c. 4.
(r) Mr. Whitgift in his defence &c. against the reply of Carthwright pag. 472 fine & 473 initio.
(s) Mr. Whitgift vbi supra pag. 473 paulo post initium and ic Mr. Louel in his examination &c. pag. 120.
(2) Centur. 2. c. 4. col. 47. line. 43. and in Centur. 3. c. 4. col. 82. line. 55. it is saide: Affirmare audet Ciprianus quod per sona Baptizans Spiritum sanctum conferat & Baptizatum intus sanctificet.
(3) Cent. 3 cap. 6. col. 125 line 16. (4) cent. col. 124. line 53 & col. 126 line 20. (5) cent. 3. col. 125. line 1 & 124 line 57 (6) centur 3. col. 125 line 9. (7) See faith Carthwright in Mr. Whitgifts defence &c. p. 522 line And Bullenger in his decades in English. decad 5. ierm. 8. pag. 1049. a. circa med. (8) Mulcullus ho. comun. de Baptismo pag. 308. post med.
(9) Calvin institut. lib. 4. c. 14. sect 20. (10) cent. 3. cap. 6. col. 127. line 28. and see the wordes alledged hereafter tract. 1. sect 7. in the margin at the

and of merit of woorkes:

7 Seuently concerning freewill, meritts of woorkes, invocation of Saints, and such other like: The Lord Archbishops of Canturbury discourcing of (r) Doctrines taught in any age since the Apostles times: affirmeth without any other exception, either of age or Father, that (to vse his owne wordes) (s) almost all the Bishops and learned writers of the Greeke Church, and Lattin also for the moste parte were spotted with Doctrines of freewill, of merite, of invocation of Saintes, and such like:

8 Eightly concerning Baptisme, that the most auncient Fathers (who succeeded next to the Apostles schollers) namely Iustine, Clement &c. (2) thought regeneration (not to be signified but) wrought by Baptisme, and the word; vnto which (two) ioyned together they attributed efficacie, that is to say remission of sinnes: that also (3) Origen, Tertulian, and Cipriane, mention how that the Baptized persones were accustomed to be signed with the signe of the Crosse. That there were likewise then vsed in Baptisme sundry other Ceremonies as (4) Abrenunciation: (5) Three sould immersion, (6) vnction &c. that (7) Austine was of minde that Children could not be saved without Baptisme: that (8) Austine and many Fathers were of the same opinion. In so much that (as Calvin confesseth) the Fathers hereupon doubted not (9) almost from the very beginning of the Church, to vse the Baptisme of laye persons in danger of death.

9 Ninthly concerning Confession, Absolution, Penance and satisfaction: that euen (10) in (those first) times of Ciprian and Tertulian was vsed private Confession (euen) of thoughtes and lesser sinnes, and that the same was (11) then commaunded and thought necessarie that also as then Penance (12) or satisfaction was enioyned according to the offence. that the same Fathers (13) though by (such) their externall discipline of life, to paie the paines due for sinnes, and to satisfie Gods iustice. That (14) not Ciprian only, but almost all the most holy Fathers of that time were in that error and

ror and that the Priest, when Confession was (as before) made, and Penance enioyned, (15) did afterwards absolue the Penitent (euen) (16) with the now like vsed Ceremony of imposing his hand.

10 Tenthly concerning the Primacie of Peter, and the Romane sea, our aduersaries reprehend sundry of the Fathers for their affirming the Church to be builded vpon Peter: namely (17) S. Hierome: (18) Hillary: (19) Nazianzen: (20) Tertulian: (21) Ciprian: (22) Origen: and in generall (23) many Fathers reproving also others for their entitling Peter (24) the head of the Apostles: & (25) the Bishop of Bishops in so much that whereas the Fathers doubted not to celebrate publickly a yearly festiuall (26) day, in honour of Peters sea (which respect so had thereto, is more then we finde had to any other sea of any other Apostle:) Danæus answering hereunto, flurmeth the Fathers assertiō, hereof to be (27) the iudgements and testimonies of the Church then corrupted and bewitched, or made blinde with this error.

As concerning the Primacie of the Romane sea, the Centurists say (*) Leo very painefully goeth about to proue that singular prebeminence was giuen to Peter aboue the other Apostles, and that thence rose the Primacie of the Romane Church: and Beza further saith (b) it is manifest that Leo in his Epistles doth clearly breathe forth the arrogancie of the Antichristian Romane sea: and my Lorde

c.6. sect 6 saith. In Petro fundatam esse ecclesiam quia dictum sit, super hanc petram &c. At nonnulli ex Patribus sic exposuerunt, sed reclamāt tota scriptura &c. And Danæus in respons. ad Bellarmini disput. part. 1 pag. 277 post med. saith. Patres pessime de Petri persona sunt interpretati &c. (24) Cent. 4 col. 556 line 17. (25) ibidem col. 1074 l. 16 (26) Concil. 2 Turonense 2 can. 16 saith: sunt etiam qui in festiuitate Cathedre domini Petri Apostoli &c. And Austine serm. 15 de Sanctis saith. Institutio solemnitate hodierna, a Senioribus nostris cathedre nomen accepit, &c. recte ergo ecclesie, natalem sedis illius colunt, quam Apostolus pro ecclesiarum salute suscepit, dicente Domino, tu es Petrus &c. ideo digne fundamentum hoc ecclesia colit: and see farther mention hereof in Beda in martirologio. (27) Danæus in resp. ad Bellarmini disput. part. 1 pag. 273 fine et 276 initio: (*) Cent. 5 cap. 10 col. 1262 line 30. (b) Confess. Geneue c. 7 sect 12 and Whitaker de concilijs contra Bellarminum pag. 37 paulo ante medium saith, de Leone primo non labore, magnus ille fuit Antichristiani regni architectus, and yet ibidem

letter. c. adrest the end (11) vide ibidem (12) cent. 3. col. 127 line 40 (13) Whitaker contra Camp. rat. 5 pag. 78 and see him also alledged in Mr. Fulkers defence of the English translations c. 13 pag. 368 ante medium. (14) Whitaker in resp. ad Camp. rat. 5 pag. 78 paulo ante medium. (15) Cent. 3. col. 129. l. 77. (16) Vide ibid. And see this ceremonie of imposing the Preists hand in absolution mentioned by Cyprian in serm. de lapsis paulo ante med. & l. 3. ep 17. & 18 Concil. 4. Carthag. Can. 76. & 78 & Chrysost in Ioh. 20. hom. 85 fine. (17) cent. 4 col. 1250 line 2. (18) cent. 4. col. 555 line 30 (19) Cent. 4 col. 558 line 54 (20) Cent. 3 col. 84 line 37 (21) Cent. 4 col. 84 line 59. (22) Cent. 3. col. 85 line 3. (23) Caluin institut. l. 4

pag. 34. circa medium he
layeth: of Leo, fuit ille
quidem doctus & pius E-
piscopus, sed fuit tamen
magis ambitiosus: &c.

(4) Mr. Whitgufte in
his defence pag. 343 post
med. (28) Hereof see
Osiander cent. 4. p. 294
ante med. and Calvin in-
stit. l. 4 c. 7 se & 9 and see
hereafter Tract. 1 se & 7
in the margent at the let-
ter d of the second alpha-
bet. (29) See Mr. Fulke
alleged hereafter Tract.
1 se & 7 letter a of the se-
cond alphabet: And see
Sparke against Mr. Iohn
de Albines in his answer
to the preface ante med.
and Osiander cent. 5 pag
28 & 218. (30) See her-
after Tract 1 se & 7 in the
margent at the letter c. d.
of the second alphabet
(31) See Whitaker de
concilijs &c. quest 2 pag
42 line 43 initio & 44
paulo ante med.

(32) Cent. 3 c. 4 col. 84
line 44. (33) ibid. l. 49
(34) ibid. l. 56 (35) ibid
line 51. (36) Mr. Whit-
gufte in his defence &c.
pag. 510 prope finem.

(37) Amandus Polanus
in filogethesi theologie.
p. 164. (38) Mr. Spark.
against Mr. Iohn d' Ab-
bines in his answer to
the preface ante med. and
see Osiander cent. 2. pag
87 & 96. (*) Whitaker

de concilijs &c. quest 2 pag
42 line 43 initio & 44
paulo ante med.

of Canterbury saith (¶) it is certaine that then viz. in
the time of the auncient carthage & Aphrican Coun-
cell the Bishope of Rome beganne at least to claime the supe-
rioritie ouer all Churches. In like manner is that auncient
councell of Sardis whereat sundry fathers of the
Councell were present, charged for acknowledg-
ing (28) appelles to the Bishope of Rome and Mr Fulcke
and other Protestants affirme that the auncient Ro-
mane Bishopes (29) Anastasius, Innocentius, Zozimus,
Boniface and Celestinus, (who liued 1200 yeares since)
challenged prerogative ouer the Bishopes of Aphrica by for-
ging a false canon of the Nicen Councell which pretence
of forgerie is hereafter (30) auoided: Mr. Whitaker
saith also of Iulius Bishope of Rome (who liued in Con-
stantines time) that (31) he challenged to him selfe au-
thoritie that no Councell shoulde be celebrated without the
sentence of the Bishope of Rome: S. Cipriane though a
Bishope of Aphrick (who liued Anno. 240.) is
charged by the centurie writers for his affirming (32)
our chaire founded by our Lords voice vpon the rocke: and
that (33) there ought to be one Bishope in the CATHO-
LICK Church: & for his challenge (34) Peters chaire
the principall Church from whence Priestly vertue ariseth and
lastly for his (say they) (35) teaching without any foun-
dation of scripture, that the Romane Church ought to be ac-
knowledge of all others, for the Mother and Route of the
Catholike Church victor (36) (as my Lord of Canter-
bury affirmeth) liued Anno 198. and was a Godly Bi-
shope and Martir, and the Church at that time in greate pu-
ritie: (as) not being long after the Apostles time: yet is he
charged by Amandus Polanus to (37) haue shewed a
Papall minde & arrogancie: and by M. Sparke (38) some-
what Popelike to haue receaued his boundes when he took vpon
him to excommunicate the Bishopes of the East Mr. Whi-
taker also charging him with (*) exercising iurisdiction
vpon former Churches: Lastly S. Ierneus (who liued
next after the Apostles schollers and in the same time
victor

viſor) is diſliked for his affirming, that (39) *all the Church ought to accord to the Romane Church in regard of a more powerable principallitie: wherein the Centuriſts charge him with (40) a corrupt ſaying concerning the Primacie of the Roman Church:*

11 Eleuenthly as concerning the appointed Faſt of Lent: St. Ambroſe ſaith (2) *it is ſinne not to faſte in Lent: for which M. Carthwright (3) reproveth him: & yet no leſſe is affirmed by (4) S. Auſtine (5) Chriſtoſtome and other (6) Fathers: in ſo much as Chemnitius confeſſeth that (7) Ambroſe, Maximus, Taurinenſis, Theophilus, Hieron, and other do affirm the faſte of Lent to be an Apoſtolicall tradition. In more vndouted prooffe whereof other Proteſtante writers do not only affirm (8) The ſuperſtition of Lent & faſting, to have bene allowed and commaunded by Ignatius (9) who was ſcholar to S. Iohn: but do alſo defend (10) that very Epiſtle of Ignatius, in which this Doctrin is extant, to be his true Epiſtle and not counterfaite:*

effe traditionem apoſtolicam. (8) See this in Abraham Scultetus in medul. theologiae Patrum p. 440. initio. (9) Maſter Whitgiſte in his defence &c. pag. 408 circa medium (10) See Abraham Scultetus ubi ſupra. And the ſame epiſtle of Ignatius (being ad Philippenſes) is in like manner cited and acknowledged by Mr. Whitgiſte in his defence p. 102 ante med. And by mr. Carthwright alleaged ibidem. pag. 99 prope finem. And mr. Hooker in his eccleſiaſticall policie l. 5. ſect. 72 pag. 209 circa med. answereth our aduerſaries vſuall obiection made againſt it. and ſo likewiſe doth mr. Whitgiſte in his defence. &c.

12 Twelvetly concerning vnwritten Traditions and Ceremonies, and firſt concerninge vnwritten TRADITIONS it is Confeſſed as followeth, whereas Sanit. CHRISOSTOME ſaith (2) *the Apoſtles did not deliuer all thinges by writing, but many thinges without, and theſe be as worthie of credit as the other: Mr. Whitaker in anſwere thereof ſaith (3) I anſwere that this is an inconfiderate ſpeech and unworthie ſo greate a father and whereas Epiphanius ſaith (4) we muſt uſe Tradition for the ſcripture hath not all thinges, and therefore the Apoſtles deliuered certatne thinges by writinge and certaine by Tradition: with whom agreeth S. Baſill ſaying (5) ſome*

contra Dureum. l. 7. pag. 480. initio (39) The centurie writers. cent. 3. c. 4 col. 64 line 10 (40) See the 2. centurie in the Alphabeticall table at the word Irenæus.

(2) Ambroſe ſerm. 25 34. & 36 (3) Mr. Cartwright alleged in maſter Whitgiſtes defence p. 100 initio. (4) Aug de tempore ſerm. 62 & 77 (5) Chriſtoſt. ad pop. ho. 6. prope finem.

(6) concil. 8. Tol. .can. 9 (7) Chemnitius examē Concil. Trident. part 1 pag. 89. b. ante med. ſaith *Quadrageſſi nam enim Ambroſius, maximus taurinenſis, Theophilus, Hieronimus, & alij affirmant*

(2) Chriſtoſt. in 2. Theſſal. hom. 4 (3) Whitaker de ſacra ſcriptura. p. 678 paulo poſt med.

(4) Epiphanius hæc. 62 circa med. (5) Baſil. de Spir. Sanct. cap. 27.

(6) D. Rainoldes in his Conclusions annexed to his conference the 1. conclusion. pag. 689.
 (7) Where Eusebius l. 1 demonstr. Euang. c. 8 is objected to say, that the Apostles published their doctrine: Partly by writing, partly without writing, as it were by a certaine vnwritten law. Mr. Whittaker de sacra scriptura pag. 668 line. saith thereto. I answer that this testimonie is plaine enough, but in no sorte to be receaued, because it is against the Scriptures. (*) Gomarus in speculo veræ ecclesiæ &c. pag. 96 ante mediū saith: Augustinus Patrum omnium communis sententia purissimus habetur. (8) Aug. de Bap. contra Don. l. 5. c. 23
 (9) See the like saying in Austine epist. 118 ad Ianuarium. (10) See Mr. Carthwright in mr. Whitguts defence &c. p. 103 ante med. (11) See Mr. Carthwrightes wordes alleaged vbi supra.
 (12) See Chemnitius examen part. 1. pag. 87. 89. 90. (13) See mr. Fulke against Purgatory pa. 362 ante med. & 303 & 397 and against Martiall pag. 170. 178. and against Bristowes motiues p. 35 & 36. (14) See master Whittaker de sacra scrip-

thing we haue from scripture other thing from the Apostles Tradition &c. both which hath like force vnto Christian Religion: Mr. D. Rainoldes answering to these foresaid sayings of Basill and Chrysostome, saith (6) I take not vpon me to controule them, but let the Church iudge if they considered with aduice enough: &c. Whereunto might be added the like confessed (7) testimonie, from Eusebius.

And thus much breifly concerning the Fathers of the Greeke Church. Now as concerning the like confessed Doctrine in the Fathers of the LATIN Church (to avoid tediousnes) S. Austine only (as being most (*) approued by our aduersaries) shall serue for all: who labouring to proue that those who are Baptized by heretickes shoulde not be Rebaptized, saith (8) the Apostles commaunded nothing hereof, but that custome which was opposed herein against Ciprian is to be beleued to proceede from their Tradition, as many things be, which the whole Church bouldeth, and are therefore well beleued to be commaunded of the Apostles, although they bee not written. Wherein and (9) other his like sayings his meaning is so euident and confessed, that Mr. Carthwright speaking thereof, sayth (10) to allowe St. Austines saying is to bring in Poperie againe: and that (11) if S. Austines iudgement be a good iudgment, then there be some things commaunded of God, which are not in the scriptures, and there-upon no sufficient Doctrine contined in the scriptures: Add but now hereunto, that (12) Chemnitius, reporteth for their like testimonie of vnwritten Traditions, Clemens Alexandrinus, Origen, Epiphanius, Ambrose, Hierome, Maximus, Theophilus, Basill, Damascene &c. That M. Fulke (13) also confesseth as much of Chrysostom, Tertulian, Ciprian, Augustine, Hierome, &c. that lastly, Mr. Whittaker (14) acknowledgeth the like of Chrysostome, Epiphanius, Tertulian, Ciprian, Augustine, Innocentius, Leo, Basill, Eusebius, Damascene, &c. Now as concerning Ceremonies Mr. Calfehill to omit

(to omitt others) affirmeth that (15) *the Fathers declined all from the simplicitie of the Gospell in ceremonies.*

13 Thirtenthly it is confessed yet further in generall concerning *Dionisius Ariopagitta* and *Hermes*, who are houlden most auncient & Apostolike, (¶) namely that *Dionisius* in his fore-saide writings which were aboute a thousand yeares since (as *D. Humfreid* (¶) confesseth) publickely extant and alleadged vnder his name, doth (casually and obiter amonge other thinges) make mention ouer and besides the foresaide Doctrine of praier for the dead, (t) of *Apostolike vnwritten Traditions*: of (v) *Chrisme* (x) *Consecration of Monks*. & (y) *Sixe of our Sacraments* that the booke of *Hermes* entituled *Pastor* affordeth in like manner testimonie or grounde worke of (z) *freewill and monasticall solitude* of (a) *Purgatorie*, and praier for the dead: of (b) *Merite and Iustification of workes*: of *Professed Chastitie* (c) *in ministers* of (d) *Fasting from certaine meates*: of (e) *the Innocent parties remainnig vnnaried in case of adultrie*: of (f) *workes of superogation*: and of (g) *Poperie*. And though in the primatiue Church some question (h) was made of this booke, as whether it were Canonically scripture or not, (many Fathers (i) thinking that it was) yet is it confessed to haue ben receaued at the least for (k) *Ecclesiasticall*, and the authoritie thereof to haue bene so many ages since specially alleadged (l) *by Origen, Clement, and Ireneus*, who liued next to those Apostles times.

Witeberg. Anno 1562 de captiu. Babil. fol. 84. b. ante med. (z) Abraham Scultetus in medulla theolog. &c. pag. 467 post med. (a) Hamelmanus de trad. apost. col. 252 fine & col. 253 initio. & col. 254 line 38 and Abraham Scultetus vbi supra pag. 467 post med. (b) Hamelmanus vbi supra col. 253 l. 54 & col. 254 l. 49 (c) Hamelmanus vbi supra col. 251 line 48 & col. 254 l. 30 (d) Hamelmanus vbi supra col. 254 l. 36 (e) ibidem col. 253 line 46 (f) Chemnitius examen concil. Trident. part. pag. 127 a prope finem (g) Hamelmanus vbi supra col. 254 l. 53 saith. Fuit igitur bonum papismi initium impurus ille liber pastoris, vel Heremitis. (h) Vide Eusebium hist. l. 3 c. 3 prope finem (i) It was thought to be sacred, and for such alleaged by *Origen* lib. 10 in epist. ad Rom. *Tertulian* l. de oratione. *Clemens Alex.* l. 6 Stromat. *Athanasius* in libro de decretis Nicen Synod. *Cassianus* collat. 13. c. 12 and by *Ireneus* l. 4 c. 37. (k) Hamelmanus vbi supra col.

tura pag. 678. 681. 683. 685. 690. 695. 696. 670 668. (15) Hereof see Mr. Fulkes reioinder to Martials Replie printed 1580. pa. 131 fine & 132 initio. (¶) Of *Dionisius* mention is made act. 17, 34. and of *Hermes* rom. 16, 14. (b) Humfreid. in Iesuitismi part. 2. rat. 5 pag. 513 fine & 514 initio. saith: Hunc Arcopagitam, Suidas, Michael Singelus, Gregorius Turonensis, & alij Pauli auditorem credunt fuisse illum scriptorem celestis et ecclesiasticæ Hierarchiæ: And see before Sect 3. n. 4. lit. o. (t) Hamelmanus de traditionibus apostolicis col. 707 line 27 & col. 736 line 56 and master Whitaker de sacra scriptura pag. 655 ante med. (u) Hamelmanus vbi supra col. 707. l. 4 & col. 732 l. 51 (x) Hamelmanus vbi supra col. 707. l. 49 & col. 743 l. 4 (y) Humfreid. in Iesuitismi par. 2 pag. 519 circa med. ad Luther tom. 2

254 line 24 saith. illum pro ecclesiastico habuerunt quidem Patres: and col. 730 line 25 he saith Hermetis libellus qui dicitur Pastor, est olim aliquando in numerum ecclesiasticorum librorum relatus: In so much as Eusebius hist. l. 3 c. 3. Rufinus in Symbolum & Hierom. in catal. do commend this booke for profitable, and so Mr. Whitaker de sacra scriptura p. 93 fine confesseth of Hierome.

(l) Hamelmanus vbi supra col. 253 line 10 saith: Liber pastoris videtur receptus esse ab Ireneo & Clemente. And col. 255 line 42 he saith: Ostendit Eusebius a quibusdam librum pastoris receptum esse, & imprimis ab Ireneo sic & Origines l. 1 de Principijs c. 3 citat quendam ex libro pastoris eiusque libri lectionem commendat: hoc 13 in Ezech: (m) Mr. Whitgiste in his defence: &c. pag: 351

(n) Mr. Whitgiste vbi supra pag: 352

(o) See Mr. Carthwright

his wordes in Mr. Whitgistes foresaide defence &c. pag: 352 initio: (p) Master Carthwright alleaged ibidem pag: 103 paulo ante medium.

14 Fourteenthly whereas the Lord Archbithope of Canterburie doth against Carthwright learnedly and truly vrge this generall rule or prooffe of Apostolicke Doctrine, saying (m) *for so much as the original & beginning of these names, Metropolitaine, Archbishop &c. such is their antiquitie, cannot be found so farr as I haue read it is to be supposed they haue their Originall from the Apostles themselves. For as I remember S. Austine hath this rule in his 118 Epistle. In somuch as he yet further saith in prooffe of this rule (n) it is of credit with the writers of our time, namely with Mr. Suringius Mr. Caluine, & Mr. Gualter, and surely I thinke no learned man doth dissent from them:*

It is now by the premisses made more then euident that the severall Doctrines of our faith, are according to this rule, no lesse free from all noted and knowne beginning since the Apostles times, then are the other foresaide Doctrines of Metropolitaines and Bishops: a thing so manifest that Master. Carthwright though our greate aduersarie) doubteth not yet further to acknowledge the same, saying therefore of this very rule in plaine wordes, (o) *that thereby a window is open to bring in all Popery: And (p) I appeall (saith he) to the Iudgement of all men, if this be not to bring in Poperie againe, to allowe of S. Austines saying: &c.* So euidently do our owne learned aduerfaries, confirme and proue our foresaide Catholicke Religion, whereto we were so manie ages since conuerted, to be vndoubtedly Apostolicke.

Another

ANOTHER LIKE DEMONSTRATION

thereof by Testimonie from the Aun-
cient Iewes.

§. 4.

AD D but now in further demonstration hereof that concerning such Artic'es of faith now in question as are cōmon to vs with the Fathers of the olde Testament whensoever vpon any occasion, direct mencion is made of any of them, either by those that were before Christs time, or by the Iewish Rabines since, it is still with vs and against our aduersaries. So in the example of praier for the dead, admitting the booke of Machabees but for a true Historie, it may not be denied but that long before Christs time, Iudas Machabeus (the vndoubted seruant of god) (q) procured sacrifice for the dead: that the Priestes at Hierusalem accordingly offred (r) it, and that the Author of the Historie so many yeares after commended (s) the same. Whereunto might be added further like Testimonie thereof, from Iosephus (t) Bengorion, also from Rabby Simeon (v) (who liued before Christ) & from sundry other olde Iewish (x) Rabbinis. In so much as the Iewish Rabbinis of latter age do therevpon yet to this day professethull to retaine and obserue (y) Praier for the dead: a thing not denied but plainelie confessed by Mr. (*) Whitaker.

(q) 2. Machab. 2, 45.
(r) 2. Machab. 2, 45. So he made a reconciliation for the dead that they might be deliuered from sinne.
(s) 2. Machab. 2, 45. It was a holy & good thought, & vide ibidem verſe: 43.
(t) Ioseph cap: 9 diswa-
deth those distressed soul-
diers that were ready to
kill the selues saying: ig-
noro milites quæ sit pro-
pitatio animæ hominis
qui seipsum interfecit: quis
intercedet pro nobis ad

Deum si sic peccauerimus? most plainely therby insinuating that for such as dye in better estate, Praier may be made. (u) Rabby Symeon in libro Zohar. in c. 18 Genesis, saith of such as are temporally punished after this life. *After they are purged from the filth of their finnes, then doth God cause them to ascend out of that place.* (x) Menachim siam in Comment. ad Leuit. c. 16 and R. Hismi. Alphelij scholiastes ad caput Roch: Haschana. And R. Isaac. Ababab. in Lucerna lucis conclusione. 1. part. 2. c. 2. & R. David. Kimhi in Psalm: 32. (y) Rabby Moyſes in his symbolum fidei Iudeorum printed at Paris Anno 1569. fol. 26. b & 27 a & 22 b expresseth a prescript forme of praier for the dead. like testimonie therof is giuen by Ioannes Isaac in institutionibus linguæ hæbricæ impres-

his Coloniz. 1553 And by Antonius Margarita: (a late conuerted Iewe) in his booke entituled vniuersa Iudæorum fides:

(*) Whitaker contra Dureum lib. 1 pag. 85 ante med. saith: Scio enim Iudæis esse libros memoriales quos in Sinagogis suis legunt, eosque nunc precibus quibusdam pro mortuis vti solere non ignoro. (z) In the prologue of the booke of ecclesiasticus ante med. (a) Ecclesiasticus 24, 37.

(*) This pearcing thin of the lower partes of the earth to lighten those that were there a sleepe and trusted in the Lord argueth plainly that those faithfull so a sleepe (or dead) were not the in Heauen: for by the lower partes of the earth cannot be ment heauen.

(b) Whitaker contra Dureum l. 8 pag. 567 post med. (c) False for the English Bible (to omit others)

of Anno 1576 purporting by the title on the first page thereof to bee translated according to the Hebrue and Greeke hath these wordes translated accordingly. (d) Whitaker contra Dureum l. 8 pag. 567 post med. saith, Nec libri huius autoritatē canonicam agnosco, his fundamentis limbum immixtum reuera est necesse. (e) Rabbenus Haccados libro qui inscribitur: Reuelator Arcanorum. (f) Rabby Symeon filius Iohai apud Rabbenum Heccados foretelleth of the Messias saying: Tunc anima eius descendet ad inferos, apud quos triduo morabitur, vt inde omnes animas Patrum iustorumque educat. &c. iuxta illud Hoseæ 6. visitabit nos post duos dies, in die tertia suscitabit nos, & viuemus ante faciem eius. (*) See these more at large alleaged by Petrus Galatinus de arcanis Catholicæ veritatis l. 6 c. 9 & 10. See them also alleaged by Peter Martir in his common places part. 3. cap. 16 sect 13 pag. 377 a. fine & b. (z) It is said that the law brought nothinge to perfection but was onely an introduction of a better hope: hebr. 7, 19. that therefore the way of holies was not open whiles the first Tabernacle was standing. hebr. 9, 8 the same way being by Rab-

2 Secondlye concerning Limbus Patrum the booke entituled Ecclesiasticus, though we should for the time suppose it not to be Canonically Scripture, yet was it Collected or penned before Christs time, and by such an Author as then before (z) had giuen him selfe to the reading of the Lawe and the Prophets and other bookes of their Fathers and had gotten therein sufficient knowledge. In this booke is our Sauours descending in to that place specially foretoulde vs where it is said in his person: (a) I will pearce through the lower partes of the earth, I will looke vpon all such as bee a sleepe, and will lighten all them that trust in the Lord: a saying so direct (*) and pertinent that Master VVHITAKER seeketh to euade by these two only waies, as first in answering that (b) these wordes are wanting in the Greeke Copie: Secondly (this being notoriously false (c) he finally and only repositeth him selfe in answeringe that (d) the booke is not Canonically and so acknowledging the plaine meaning of the wordes, reiecteth their authoritie: So euidently doth this author make with the Doctrine of Limbus Patrum. In like maner Rabbenus Haccados who liued before Christ, saith in the person of the Messias (e) I haue decreed to descend into Hell to redeeme the soules of the iust which my Father did thrust there in the rodd of his indignation, for Adams sinne: and the same doctrine is more plainly as yet affirmed

by Rabby (f) Symeon (who liued before Christs comming) and by other (*) Iewish Rabbines, and it is further more so agreeable with the writings of the (2) new Testament, that the auncient (3) Fathers and sondry leaped (4) Protestants do therefore allow of it.

3 Thirdly as concerning Freewill it is saide in the foresaide booke of Ecclesiasticus not only of Adam who was then dead, and his sinne past, but by way of admonition to the men of that time, and against their sinnes then to come: (5) *say not thou he hath caused me to erre, if thou wilt, thou shalt obserue the Commandements, he hath set water and fire before thee, stretch out thy hand to which thou wilt. Before man is life and death, good and euill, what liketh him, shall be giuen him, a saying so plaine, that Mr. VWhitaker therefore saith thereof de loco Ecclesiastici Patrum, laboro &c.* (6) *I make sma'le account of the place of Ecclesiasticus, neither will I beleeue the freedome of mans will although he should affirme a hundreth times, that before man were life and death: and auncient Philo who liued in Christs time, affirmeth in like maner that (7) man hath freewill &c. to which purpose (saith he) is extant the Oracle in Deutonomie, I haue placed before the life and death, good and euill, choose life: whereunto might be added no lesse plaine sayings of the other olde Iewishe (g) Rabbines, and the answerable (h) confession in that be halfe of Mr.*

triarkes & iust men from this place at the time of his ascension, is accordingly said to *Ascend on high leading captiuitie captiues:* (Ephes. 4, 8.) (3) See heretofore sect 3. subdiuision 4. (4) See hereafter tract. 3. sect. 7 in the margent vnder the letter .m. example 17 pag. 174 line: and see Peter Martir vbi supra. (5) Ecclesiasticus 15, 12, 15, 16, 17. (6) Whitaker in respons. ad rationes Campiani rat. 1. pag. 15 ante med. (7) Philo. in libro quod Deus sit immutabilis. (g) Rabby Moyse filius Maimon in epistola aduersus astrologos, saith: *Ac illud quidem intelligere debetis, præcipuum ac principale ex fundamentis legis nostre omnesque item Philosophos aperte confiteri, quæcunque ab ipsis hominibus fiunt, ea in ipsorum manu esse ac potestate &c. Si velit homo seruit Domino &c. sin placeat adire concilia impiorum, & illud quoque facit:* And see the other no lesse plaine sayings of Rabby Moyse Hadarsan in cap. 4. Gen. and also of Rabby Abba and Rabby Selomo, alleaged by Petrus Galatinus de arcanis Catholice veritatis: Printed Francofus. 1601. l. 6

therefore called the new way which Christ dedicated (hebr. 10, 20.) that the Fathers of the olde testament are saide to dye according to faith not receiving the promise. hebr. 11, 13. God providing a better thing for vs, that they without vs should not be made perfect. ibidem verse ult. that accordingly the soules of sondry persons dead before our Sauours Ascension, as of Lazarus: Ioan. 11, 43, 44. the maide Luc 8, 55. and of those many bodies of the Saintes that rose and appeared to many. Mathew 27, 52, 53. did not returne from the eternall and vnchangeable ioies of heauen, but from that other place which is called *Abrahams bosome* (Luc. 16, 22 the which was not heauen), as is testified by Peter Martir in his comon places part. 2 pag. 621. a & part. 3. pag. 378. b & 379. a. initio: that (lastly) our Saujour in regard of his deliuey of the olde Pa-

o.6. column. 339. f. & 340. b. c. (h) Mr. Fulke in his defence of the English translation &c. p. 320 initio, saith: *The Iewish Rabbines Patrons of free-will, do erre &c.* And where as Rabby Akiba in capitulis Patrum, saith: *Et potestas data est & in bono mundus iudicatur: Paulus Fagius in hunc locum saith: Hæbrei hanc sententiam sic explicant &c. ut cuius homini potestas eradita sit vel bene vel male agendi. And againe. Apotheca aperta est &c. Hoc referunt ad liberum arbitrium videlicet in nobis situm, ut vel male vel bene agamus, Deum nobis mortem aut vitam proponere.* (i) Calum institut. l. 2. c. 4. sect. 3. initio (k) Peter Martir in epist. ad Rom. c. 9. (l) Munster: Annot. in Exod. c. 7 (l) Toby. 5, 5. 12, 12. 23, 15. 18. (m) Whitaker in respons. ad rationes Campiani rat. 4. pag. 25. ante medi. (*) Of the like number of *seuen Angels* which Mr. Whitaker so misliketh: see reuelat. 1, 4. & 5, 6. (n) 2. Machab. 15, 12, 13, 14. (o) See 2. Machab. 3, 33 & 4, 34 (p) Whitaker in respons. ad rationes Campiani pag. 16. circa medium, saith: *Illud Iudæ de Onias somnium quod 2. Machabe. 15. legimus, ut somnium pretermitto, sed parum refert mortuorum siue intercessionem siue sacrificium intelligas, utrumque tuum est, utrumque est falsum.* (q) Mat. 27, 46, 47, 49. & Marc. 15, 34, 35, 36.

D. Fulke and Paulus Fagius.

4 Fourthly as concerning Gods induration or hardening of Pharos hart: the Iewish Rabbines are so plaine in affirming with vs the same to bee by Gods Permission, and not by his working (which exposition (i) Caiuine disliketh in the auncient fathers) that Peter Martir (k) and Munster (l) doe accordingly acknowledge this their aforesaide exposition.

5 Fifthly as concerning Angells and Saintes, the booke of Toby written so many ages before Christ, is so (l) plaine with vs concerning the patronage and intercession of Angells, that Mr. Whitaker doth therefore accordingly confesse and say thereof, (m) *illum vero Tobia Raphaellem &c. Little doe we regard the example of Raphael the Angel mentioned in Toby. Neither doe we acknowledge those (*) seuen Ang 1. whereof he speaketh, all this is different from the Canonically Scriptures, and saue: h I know not of what superstition: In like maner doth the booke of Machabees make mention how that Iudas Machabeus (n) sawe in vision Onias the highe Priest (who was then before slaine) (o) houlding up his hands towards heauen and prayin g for the People, after which there appeared to him an other man who was aged &c. And Onias spake and said, this is a louer of the Brethren who Prayeth much for the People, and for the whole Cittie, (to witt) Ieremias the Prophet of God: A place so directe for the intercession of Saints, that Mr. Whitaker doth therefore contemne it (p) And it is to be obserued further as very probable, that the Iewes present at our Sauours Death, could not haue bene so easelily perswaded to thinke & say that our Sauour sayin g (q) *Eli Eli Laimasabachthani, called He ias: If the inuocation of**

Santos

Saintes had not bene as then familiar and vsuall to them: which their opinion appeareth yet more euidently, aswell by further testimonie of the auncient (r) Iewes, as also of those other Rabbines of latter (s) times.

6 Sixtly concerning the vnwritten Traditions of the Iewes. (t) Origen and Hillary (v) do affirme that Moyles left many things vnwritten, the knowledge whereof was continued by Tradition, which his vnwritten Traditions: the booke of Esdras doth not obscurely signifie, as where it is said in the person of God, touching Moyles (x) *I brought him to the mount Sinaï, I did detain him with me many daies &c. I commanded him saying ths wordes thou shalt make knowne, & these keepe secret.* And Egesippus mencioneth in like maner (as Mr. Hammer Translateth Eusebius (y) *the vnwritten Traditions of the Iewes.* To which their vnwritten Traditions that most auncient Author Anatolius (z) giueth also further Testimonie, & the auncient Iewes do affirme of their vnwritten Lawe, that (a) *Moyles receaued it vpon Mount Sinaï and deliuered it to Iosua, & Iosua to the Elders &c.* which saying as Rabby Iudas affirmeth (b) *concerneth the order of Tradition deliuered by word of mouth: a thinge not denied but confessed by* (c) Paulus Fagius.

7 Seuenthly concerninge the force or meritte of Almes, and other good workes, proceeding from

des ministri Dei altissimi placate quæso faciem Dei optima deprecatione &c. (t) Origen hom. 5 in numer. & in ep ad Rom. c. 3. (u) Hillarie in Psal. 1. saith: *Erat iam a Mose antea institutum in omni Synagoga septuaginta esset Doctores: nam idem Moyles quamuis veteris Testamenti verba in literis condidisset, tamen separatim quædam ex occultis legis secretiora misteria septuaginta senioribus, qui Doctores deinceps manerent, intimaueat.* &c. doctrina ergo horum in posterum, quæ ab ipso scriptore legis accepta, in hoc seniorum & numero, & officio conseruata est. (x) 4. Esdras. 14, 4, 6, 26. (y) Egesippus apud Eusebium hist. l. 4 c. 21 fine. (z) Anatolius apud Eusebium hist. l. 7. c. 26 (a) In capitulis Patrum. (b) R. Iudas in hunc locum. (c) Paulus Fagius in hunc locum saith: *Tenet enim Iudeoru opinio, Moisen duplicem legem a Domino in monte Synai accepisse, alteram quam legem inscripto siue scripto traditam vocant, alteram quam legem quæ in ore est siue ore traditam nominant atq; hanc posteriorem succedant quodam ordine per Moisen*

(r) See Flavius Iosephus de Bello Iudaico l. 3. c. 14 where it is said: *Puræ animæ quæ exaudiunt inuocantes, retinent locum in cælo adeptæ sanctissimæ.* And Iosephus Bengorion in Bello Iudaico. cap. 21 where it is said: *Exurge nunc Moyses fili Amram & vide populū tuum. exurge nunc Aaron &c.* and R. Abraham in Gen. 22: saith of the Iewes. Isaac interponere solent inter se & Deum in suis precibus quasi intercessorem.

(s) Concerning the like practise of the latter Iewes, see symbolum fidei Iudæorum impress. Præfixis 1569. fol. 22. b & 28. b And in their office of the dead, (where it is said) *Angeli pacis egredimini in occursum defuncti, portas Paradisi voluptatis reparate illi: & in libro precationum Iudaicarum it is said: Angeli misericordes*

ad posteros derimatam affirmant. (d) Toby 12, 9 after the translation of the English Bible of 1576. & according to the greek copie published by the diuines of Basill 1550: the which I doe more precisely note, for that Mr. Fulke against the Rhe-mish Testament fol. 109 a. circa med. denieth the latter parte of this text to be in the greek.

(e) Toby. 4, 10. (f) Ecclesiasticus. 3, 33. (g) Daniel 4, 24. Whereas our aduersaries doe here in steed of Redeeme translate *break of. Herminicus* in his exposition of the 84 psal. Englished pag. 527. thinketh that the hebreu word signifieth to Redeeme: so al so most cleerelye in the greek translation doth the greek word

and so likewise doth the vulgar interpreter, & the auncient Fathers read accordingly, in so much as the same reading is obserued likewise by Luther in loc. comun. class. 1. pag. 72. ante medium: and by Peter Martir in his common places in English: part. 3. cap. 4. pag. 114. b. circa med. by Melancthon in loc. comun. edit. 1536. cap. de bonis operibus pag. 157 in fine: by the Apology of the Confession of Augsburg fol. 104. a. circa med. And by the Tigurine translation of 1544 whereunto might be added the like reading and iudgement of Caluine, Aretius, Bullenger and many other Protestants. (h) Proverb. 16, 6. (i) Proverb. 15, 27. although this be omitted in the English Bible of 1576 yet is it so evidently parcell of the text that (to omit the Fathers) the Diuines of Basill in their edition hereof in Greeke and Latin printed. 1550. do reade it accordingly. (k) Luc. 11, 41. (l) Iosephus antiquitatum: Iudaicarum. l. 18. cap. 2. (m) Iosephus de Bello Iudaeico l. 2. c. 7. (n) Ibidem. (o) Philo de vita contemplatiua. (p) Philo. ibidem. (*) See Philo his wordes apud Eusebium hist. 4. 2. c. 16. post med. where it is saide of them, quidam porro &c. vix semel toto triduo cibi recordantur: (& againe) nonnulli illecebris sapientiae &c. sic oblectantur &c. vt duplo plus temporis in edim facile sustineant & vix tantum sex diebus expletis alimentum necessarium degustent: (q) Centur. 1. l. 2. c. 3. col. 18. line 33. (r) D. Rainoldes in his Conference pag. 488.

true faith in the Mesias the Doctrine of the auncient Iewes is deliuered in the booke of Toby, where it is said: (d) *Almes doth deliuer from death, & doth purge all sinne: and againe (e) Almes doth deliuer from death, & suffereth not (the soule) to goe into darknes: and in the foresaide booke of Ecclesiasticus (f) water quenbeth burning fire and Almes expiateth (or purgeth) sinne: and this is but agreeable with the other Scriptures acknowledged for Canonica'l, as where it is saide (g) redeeme thy sinne with almes, and thy iniquities with mercie to the poore: (h) By mercy and truth sinne shal be forgiven (i) By almes and faith sinnes are purged: (k) Giue almes and behoulde all thy goods are cleane to you.*

8 Eightly concerning Monasticall life that it was not altogether wanting, but in some sorte professed amonge the auncient Iewes, Iosephus testifieth saying (l) *the righteousness of the essenes is maruailous: &c. they enioy their riches in Common: &c. And in this course aboue .4. thousand men doe liue, hauing neither wives nor seruantes: &c. And else where it is affirmed of them that (m) they are Iewes by nation, and doe obserue continencie, auoide Marriage, are contemners of riches (and) enioy things in common, none being richer then other: And that before any be admitted amongst them (n) Tri-*

all is had of his Continencie, and his other manners are for two yeares pruned, and then he is taken into the Company. And Philo also who liued in the Apostles times, maketh mention of those who then (o) forsaking their goodes did dwell without the walles liuing solitarie: he also maketh like mention of (p) their Monasteries, where being solitarie, they studied the Misteries of holy life, and of (*) their (wonderfull greate) fasting from meate: Which foresaide professors of monasticall life thus mentioned by Philo, are by the Centurie (q) writers, and D. Rainolds (r) (for their lesser (s) disadvantage) acknowledged to be Iewishe.

9 Ninthly concerning Vowes: it is saide in the writings of the olde Testament. (2) Vowe yee, and render your vowes vnto God: (3) whosoever voweth a vowe vnto the Lord, &c. He shall not breake his promise, but shall do according to all which proceedeth from his mouth. (4) when thou shalt vowe a vowe vnto the Lord thy God, thou shalt not be slacke to paye it, for the Lord thy God will surely require it of thee: (5) When thou hast vowed a vowe vnto God deferre not to paie it: &c. It is better that thou shouldest not vowe then that thou shouldest vowe and not paie it: Whereunto might be added sondry other (6) like Testimonies from the writings of the olde Testament. We are not ignorant how that Peter Martir, Mr. D. Fulke, and others seeke to euade in answering thereto, that (7) *vowes were Ceremonies of the olde Testament: &c. Abolished by Christs comming* But is not the contrarie manie waies euident? as .1. First in that vowes were made before Moyse time, as is to be seene in the example of (8) *Lea's vowe*. 12. Secondly by the heretofore (9) confessed Doctrine of the most auncient Fathers, teaching vowes. 3. Thirdly, (to omitt the sundry other proofes that might bee alleadged from the new Testament) by the euident confession of sundry learned (10) Protestants who acknowledged the lawfullnes of Christian vowes: in so much as Mr.

prope fine. (s) To their lesser disadvantage, least other wise being taken for Christian professors (as they are by Eusebius hist. l. 2. c. 16. and by Hieron de scriptor. Eccle. verbo Philo.) it should argue monasticall profession to be apostolicke. (2) Plal. 76, 11. (3) Numeri. 30, 3. (4) Deutro. 23, 21. (5) Ecclesiastes 5, 3. (6) Plal. 22, 25. & psal. 50, 14. & Esay. 19, 21. (7) Peter Martir de celibatu & votis pag. 302. line & 303. and ibidem pag. 304. post med. He further saith. *Votū ego ceremoniale antiquæ legis præceptum fuisse affirmo.* And Mr. Fulke answering to psal. 76, 11. saith *That text pertaineth to the olde Testament in his retentive against Brastowes Monies. &c. pag. 153. line.* And Bullinger in his decades in English, pag. 380. ante med. saith *vowes belong to the Iewish Ceremonies.* (8) Gen. 28, 20. *Then Iacob vowed a vowe saying &c.* (9) See heretofore. tract. 1. lect. 3. initio. (10) Mr. Perkins in his reformed Catholicke, pag. 155. post med. saith, *And now in the new testament we haue warrant in like manner to vowe &c. of this kinde are the vowes to keepe set times of fasting &c.* And see the

the like lawfulness of Christian vows. further affirmed by Musculus in loc. comun. de votis. p. 524. circa med. And by Mr. Willet in his Sinopsis. pa. 241. post med. And by Amandus Polanus in partitionibus theol. l. 2. pag. 394. and Danzus in primæ partis altera parte contra Bellarminum pag. 987. affirmeth it, *fas esse Christianis Homini- bus vouere quæ cum dei voluntate consentiunt*: (11) Mr. Hooker in his Ecclesiasticall policie. l. 2. pag. 803. paulo post med. (12) Mr. Willet in his Sinopsis pag. 245. ante med. saith *We do not reade that ANANIAS made any Vow etc.* And Mr. Fulke against the Remish Testament: in act. 5. fol. 191. a. prope finem. affirmeth the like. (13) And so doth Peter Martir de

calibatu & votis pag. 323. initio. Marloret in. 1. Tim. cap. 5. vers. 11. pag. 375. a fine: (14) The Protestant author of the booke entituled Antichristus siue Prognostica finis mundi. pa. 248. fine. & 149. saith quod Lutherus hanc primam fidem de fide iustificante intelligit & non de fide pudicitie, id plane coactum est &c. loquitur apostolus de fide seu voto officij &c. quia autem Paulus vitio vertit quod nubere postea voluerint, clarissimum est hanc conditionem in voto intercessisse &c. And Mr. R. Alison in his confutation of Brownisme. pag. 71. affirmeth likewise of these widdowes, that *before God and his Church they had vowed not to marrie: And thus* (saith he) *is this place expounded, by Bullenger, Claudius, Guiniam and others.* (15) Galatinus de arcanis Catholicæ veritatis l. 10. cap. 3. (16) In libro Sanhedrin Hierosolomitano in capite quod nigmar haddin id est definitum est iudicium. it is said. Omnis cõfiteus habet partem in seculo futuro. sic enim in Achan reperimus quod dixit ei Fehoiuas, fili mi da obsecra honorem Domiao Deo Israel, & da confessionem, & indica mihi quæso quid feceris nec celes a me &c. And in libro Ioma id est dierum in capite iom hahypparim id est dies propitiationum. It is said, dixit R. Hurma omnis qui transgressione transgressus est, necesse est vt singulatum exprimat peccatum. &c. (x) Leuit. 4, 2, 3. &c. (y) Leuit. 5, 1, 4, 17. & 6, 1, 5. & numeri 5, 7. (z) Leuit. 4, 3. (a) Leuit.

was there also appointed and saide (b) when hee hath sinned in any of these things, then hee shall confesse that he hath sinned therein &c. And the Priest shall make attonement for him, concerning his sine.

11 Eleuenthly as concerning Melchisadechs offering of Bread and Wine in sacrifice (which our aduerſaries (*) deny) and the prefiguration thereby, of our nowe sacrifice of the new Testament. Rabby Samuell saith (c) Melchisadech set forth the acts of Priesthood, for he sacrificed Bread and Wine, to the holy and Blessed God. Rabby Phinees saith, (d) In the time of the Messias all sacrifices shall cease, but the sacrifice of Bread and Wine shall not cease &c. as it is saide Psal. 110. thou art a Priest for ever according to the order of Melchisadech. Rabby Moyſes Hadarſan saith of Melchisadech, (e) bringing forth bread & wine, sheweth that he taught the acte of Priesthood, which was to sacrifice Bread and Wine, and this is that which is read in the Psalmes &c. thou art a Priest for ever according to the order of Melchisadech: This point is so euident in the olde Iewish Rabbines: that Theodorus (f) Bibliander (a Protestant writer) doubteth not accordingly to confesse the same.

12 Tweluehly as concerning their further opinion of the Churches sacrifice vpon the conning of the Messias: our now sacrifice is therein so plainly signified and affirmed by the auncient Iewes who liued before Christs time, that (as Galatinus saith of one of them) (g) they may be thought not so much to haue foretoulde things to come, as to haue reported Euangelist-like things already done: To this end saith Rabby Cahana (h) the sacrifice which shall be offered of Wine, shall not only be changed into the substance of the Blood of the Messias, but also into the substance of his Body: the sacrifice which shall be of Bread notwithstanding that it be whit as milke, it shall be conuerted into the substance of the Body of the Messias. In like maner Rabby Iudes saith (i) the bread shall be changed when it shall be sacrificed from the substance of bread into the

E 3

substance

4, 20. & 5, 6, 13. & 6, 7.
(b) Leuit. 5, 6. and
numer 5, 7. (*) Master
Fulke against the Remish
Testament in habr. 7.
sect. 8. fol. 406. a. initio
saith Melchisadechs Bread
and Wine pretended not to
his Priestly office neither did
he offer it to God. And Mr.
Willet in his Sinopsis. pa.
478. ante med. & versus
finem affirmeth the like;
And Mr. Whitaker in his
answere to Mr. Rainolds
&c. pa. 67. saith, Melchi-
sadech did not by any thing
wherein he so sacrificed, pre-
figure the sacrifice or Priest-
hood of Christ: (c) Rab-
by Samuell in Bereschit
Rabba ad cap. 14. Genes.
(d) Rabby Phinees ibi-
dem in cap. 28. numer.
(e) Rabby Moyſes Ha-
darſan in Bereschit Rab-
ba ad cap. 14. Genes.
(f) Theodorus Bibli-
ander de SS. Trinitate l.
2. pag. 89. saith, erat apud
veteres habreros dog-
ma receptissimum in ad-
uentu Messie Benedicti,
cessatura esse omnia lega-
lia sacrificia, tantumque
celebrandum sacrificium
thoda gratiarum actionis
&c. & illud peragendum
pane et vino licet Mel-
chisadech Rex Salem &
sacerdos &c. panem et vi-
num protulit (g) Gala-
tinus de Arcanis Catho-
licæ veritatis l. 1. cap. 3.
circa med. (h) Rabby

Cahana ad c. 49. genes. vers. 11. (i) R. Iudas in 25. exod. (k) R. Symeon filius Iohu libro cui inscribitur revelatio secretorum. (l) R. Barachias in ecclesiasten. (m) Rabby Ionathas in libro collectionum in psal. 72. saith ille est Messias de quo loquitur totus psalmus, cum ergo ait, et erit placenta frumenti in terra in capite montium, vult dicere quod placenta panis fieri sacrificium in capitibus sacerdotum qui sunt in ecclesia. And Rabby Moyse Hadasan in psal. 136. saith, Gustate & videte quonia bonus est deus, quia panis quem dat omnibus, ipse est caro eius, et dum gustatur panis, convertitur in carnem &c. (n) See these foresaide testimonies and sondry other like alleadged from the Rabbines by Petrus Galatinus de Arcanis Catholice veritatis. l. 10. ca. 5. 6. & 7. (o) For whereas Duræus vrgeth this collection made by Galatinus of the Hebrues foresaide so plaine sayings concerning Reall Presence & Sacrifice. Mr. Whitaker answering thereunto (l. 9. contra Duræum pag. 818 circa med.) Neither confesseth nor yet denieth but shuffeth them of, saying only thereto. Tuum in hac causa petrū Galatinū minime profecto desideramus, nec Hebræorū Testimonijs illis indigamus. And is this a direct & sufficiēt answer, to so many plaine sayings of the olde Hebrues that lived before Christ, so euidently foreshewing & affirming the Reall Presence & sacrifice of Christs

substance of the Body of the Messias, which shall descend from Heauen, and he him selfe shall be the sacrifice &c. Rabby Symeon saith (k) The sacrifice which after the Messias his comming Priests shall make &c: they shall make it of Bread and Wine &c. and that sacrifice which shall be celebrated vpon euery Altar, shall be turned into the Body of the Messias: Rabby Barachias teacheth that at the comming of the (l) Messias, foode shall come from Heauen like a little cake. Thus did these religious and auncient Iewes who liued before CHRISTS comming, foretell and write (by speciall inst nēt) concerning our Churches Blessed Sacrifice: whereto might be added sundry of their other no lesse plaine testimonies (m) the which together with these are collected specially by Petrus (n) Galatinus, and by Mr. Whitaker (o) rather shewed of then answered,) wherein they do no lesse plainely fore shewe the truth of Christs Body Really present and offered in the Blessed Sacrament, then did the Heathen Sibills in like maner foretell the truth of his incarnation. And for so much as (*) God only knoweth things to come. The Diuel not being able to foretell things simplie future, but only such other future effects as depend vpon their secondary causes then already past or present, in which causes, he (of his greate skill and experience) foreseeeth the comming of the said effects, to which kinde, the foresaide Doctrines of Reall Presence and Sacrifice, cannot in any sorte be reduced, by reason they cannot be saide to haue bene then depending vpon any naturall or other cause, then past or in being, saue only the immediate & sacred will of God. This therefore so plaine foresaide prediction made by the auncient Rabbines before Christs time, in behalfe of

Reall

Reall Presence and Sacrifice, demonstrating it selfe so euidently to haue proceeded not from any secundarie cause but only from a diuine instinct, y celdeth thereby a most strong argument in behalfe of the saide Doctrines.

13 Thirtenthly and lastly (to omitte other pointes) as concerning the finall ending of controuerfies, not only scripture, but a certaine visible and liuely Iudge vpon earth was appointed and acknowledged. To omitt all other prooffe thereof, the Lawe of Deutronomie was that when there did (b) arise any matter to hard for the (people) in Iudgment: they were appointed to goe vp to the place which God had chosen, and to come to the leuiticall Priest, and to be Iudge in those daies: and to aske of them the sentence of Iudgement, and to do according to the Iudgment which they did tell, not declining neither to the right hand nor to the lefte, it being yet further saide of him that did (*), presumptuously refuse to obey the commandement of the Priest, that by the decree of the Iudge that man should die: Now that the sentence grounded vpon this Lawe, was not subiect to new question. vnder colour of appealing to the scriptures but was definitive and finall, and concerned aswell Ecclesiasticall as Ciuill Causes, is in it selfe plaine, and for such (p) confessed by Mr. D. Rainolds, Mr. D. Whitaker, Mr. D. Bilson, and Mr. Hooker: Where-vpon it is euident that not only scripture (which they of the olde Testament had as well as we now haue) but besides that a certaine visible Iudge, was then appointed to determin controuerfies. And for so much as the occasion to haue controuerfies ended, is as greate now as during the olde Testament, the doubts of religion being as now many moe and the daunger of error no lesse greuous: whether therefore may it be thought that our (q) Testament which is established in better promises is wanting of this priuiledge? and so thereby the Ecclesiasticall policie of Moyse time, to be

E 4

preferred

Blessed Body in the holy Sacrament? (*) Elsaye 41, 23. (b) Deutron. 17, 8, 9, 11. (*) Deutron. 17, 12. (p) Doct. Rainolds in his conferēce pa. 251. circa med. saith, The lawe of Deutronomie was made to establish a highest Court of Iudgement, in which all harder causes Ecclesiasticall & Ciuill should be determined without appeal further: and Mr. Whitaker de sacra scriptura p. 466. prope finem. saith, Respondeo verba ista intelligenda esse &c. de auctoritate tantum definiendi difficiles lites ac controuerfias, siue ecclesiasticas, illas quidem per ministerium, siue politicas et forenses per magistratum, ut esset semper in vtriusque aliquis, a quo prouocare non liceat alioquin enim nullus esset litigandi finis: & vide ibidem pag. 470 paulo post med. And Mr. Bilson in his perpetuall gouernment of Christes Church, pag. 20. post med. saith, hereof that the same did concerne such matters as were of greatest moment both Ciuill and sacred, and their sentence by Gods law no man might refuse without punishment of death: And see the like assertion in Mr. Hooker in his preface before his bookes of ecclesiasticall policie pa. 26. line. 27. & 28. line.

(q) Hzor. 8, 6.

(r) Penrie in his supplication to the high Courte of Parliament. p. 21. fine. saith *That forme of gouernment which maketh our Sauiour Christ Inferior vnto Moyses is an impious, vngodly & vnlawfull gouernment contrarie to the word &c.* See him further p. 22. & 23. & perule the occasion and circumstance of this his reason, and it will appeare to houlde much more stronge in this point then in that other for which he vrgeth it. (s) See hereafter tract. 1. sect. 7. & 8.

preferred herein before that other which succeeded by Christ? With which only laste reason the Puritanes doubt not to (r) presse their other Protestant Brethren in matters of much smaller importance.

By which so many foresaide examples of our Catholicke Faith, thus affirmed by the auncient Iewes that liued before Christs comming, it is made further probable that our religion is not new or lately deuised, but most auncient and vndoubtedly apostolicke: which point is made as yet much more cleare by that which is hereafter (s) alleadged concerning the Roman Church being conuerted in the Apostles time and her not being sithence changed in religion.

THAT TREW MIRACLES MAKE

a strong argument: And that the aforesaide faith whereto the Engliste were conuerted, was confirmed with such Miracles.

§ 5.

(1) 1. cor 12, 12. (b) Mare. 16, 20. (c) Whereas our Sauiour, Ihon. 14, 12. saith: *Hee that beleaueth in mee the workes that I do he shall do and greater:* In the Marginall Notes of the Engliste Bibles (Printed 1576.) it is there-upon saide, *this is referred to the whole Body of the Church, in whome this vertue doth liue for euer.*

AND like as in those firstertimes of the Churches infancy, our Sauiour did make manifest the truth of his Apostles Doctrine with vndoubted Miracles, to serue as (a) *signes of their Apostleship*, to that end. (b) *Confirming the word with signes followinge:* So likewise this vertue or power of Miracles not ceasing, but (as our aduersaries confesse) (c) *spinninge in the Church for euer*, the necessitie thereof being one and the same in all succeeding ages to the conuersion of the heathen, who contemning the scriptures, are nothing moued with the Miracles thereof mentioned, our Sauiour did in like maner confirme our now faith so then taught by Austine, with like manifestation of Miracles, not such only as Antichrist or the Diuell can by the power of nature or lecondarie causes

causes bring to passe, which may be (d) *lying signes*, against which wee are forewarned, but with Miracles exceeding the power of nature, and done immediately by God: which by the Doctrine of learned Protestants (e) are euermore true and infallible, of which kinde though some be somtimes done (as the scriptures forewarne (f) & Daneus (g) confesseth) by professors of wicked life (accordingly as our Sauour in like maner (h) *gave power ouer vncleane spirites*, and to cure all maner of diseases to his Twelve Disciples: Whereof euen the wicked *Iudas* (i) was then one) yet are the Miracles so wrought though by such neuerthelesse certaine and vndoubted testimonies of Gods truth, and for such in general are MIRACLES throughout the wholle course of scriptures most fully both acknowledged (k) and vrged, (l) as being euen to our Sauour him selfe (m) *a greater Testimonie then Iohn*.

And hence it is that the credible histories as well of all former times, as also of this (*) present age, are

(d) Thes. 2, 9.
(e) Vrsinus in Cōmentar. catech. pag. 21. fine saith: Etli Ethnicorum nonnulla miracula commemorantur, ac de Antichristo, & pseudopphetis dictum est edituros esse signa &c. tamen ea neque numero neq; magnitudine paria sunt miraculis Ecclesie &c. primum enim ea miracula quæ iactantur ab hostibus ecclesie, sunt eiusmodi, quæ (ordine naturæ non mutato) hominum vel diabolorum fraudibus possunt effici &c. miracula vero quibus Deus ecclesiā ornauit, opera sunt preter aut contra naturæ & causarum secundum ordinem, ac proinde non nisi diuina potentia

facta. And the like is affirmed by Zanchius in D. Pauli epistolas ad Philipenses, Colloss. & Thessal. pag. 241. & 242. By Danæus in Isagoges Christianæ. part. 4. pag. 43. initio 46. fine & 47 initio By Piscator in Annal. epistolarum Pauli pag. 470 paulo ante med. and by many others. (f) Mat. 17, 22. (g) Danæus in Isagoges Christianæ part. 4. pag. 48. initio saith: Ad eos qui donum duntaxit miraculorum adeo acceperunt absque dono regenerationis, pertinet, quod ait Christus, multi dicent mihi in die illo; Domine nonne per nomen tuum prophetauimus, & dæmonia eiecimus &c. And see the same further affirmed by Sigræartus in 23. disputat. theolog. & p. 164 sect. 12 &c. 13. (h) Mat. 10, 1. (i) Mat. 10, 4. (k) Exod. 8, 19. & 3. Reg. 17, 24 & 3. Reg. 18, 39. & 4. Reg. 5, 15. & Mat. 27, 54. & Mat. 14, 25, 33. & Ioan. 2, 23 & 3, 2. & 4, 53. & 9, 30 & 11, 45. & act. 4, 14 16. & 9, 35. (l) Exodus 7, 17. & 16, 12. & numer. 16, 28. & Iosue 3, 10, 16. & 3. Reg. 13, 3, 5. & 18, 24, 38. & 20, 23, 28. & 4. Reg. 20, 8, 9, 10. & Mat. 9, 6. & Marc. 1, 10 & Ioan. 14, 11. & 15, 24. & 20, 30, 31. (m) Ioan. 5, 36. (*) In the booke entituled *a report of the kingdome of Congo a region of Aphricke* printed 1597 published by Mr. Abraham Hartwell seruant to the Lord Archbishop of Canterburie, and by him dedicated to his Lo. mention is made l. 1. c. 1. initio. *Of the discoverie of that Kingdome Anno 1587 by Odoardo Lopes: and of the Conuersion therof to the Christian faith* l. 2. c. 2. *and of the greate and vndoubted miracles shewed by God in the presence of a wholle armie* l. 2. c. 3. in so much that Mr. Abraham Hartwell in his epistle there to the Reader post medium, confesseth that this Conuersion of Congo was accomplished (by Massing Priestes) and after the Romish maner. And

this action (saith he) which tendeth to the glory of God shall it be concealed and not committed to memorie, because it was performed by popish Priests, and popish meanes? God forbid. In like manner Mr. Iohn Porie lately of Goueuill & Caius College in Camebrige in the Geographycall history of Aflrica by him published Anno 160 pag. 410 versus finem, acknowledgeth and mencioneth the said Miracles and page 413 initio he commendeth Mr. Hartwell for Publishing his foresaide treatise. Also whereas it appeareth in the booke entituled: Rerum in oriente gestarum Commentarius. fol. 2 that Francis Xaueus set forward in his iorney from Lisbon to the East India Anno 1541 to the Conuersion of those Nations. and page 36. That the King of Portugall hearing of the great Miracles as then there wrought, sent forth his Commission to his Vice-Roy there dated in Aprill 1556 to take examination thereof upon oath, upon execution wherof and certificate thereupon being accordingly made, it did appeare (fol. 8. b.) that Xaueus in testimonie and prooffe of the Christian faith by him then preached and taught, Cured miraculously the Dumbe, the Lame, the Deafe, and with his Worde healed the Sicke. (and fol. 9. a.) raised sondry dead persons to life. and after his death which happened (fol. 14. a) Anno 1552 the graue being opened, wherein his dead body for a time had liene buried, to the end his naked bones might be carried from thence to Goa (fol. 14. b.) they found his body not onely vnconsumed, but also yeelding forth fragrant smells from whence they carried it to Goa, and placed it there in the Church of S. Paull, where yet to this day (saith the Commentarie) it remaineth free from corruption: Witnes wherof saith that treatise are all the inhabitants of that Citie, and traueilers that repaire thither, and the truth hereof for matter of facte is so probable, that Mr. Whitaker lib. de ecclesia contra Bellarminum page 353. dare not in his answere thereto altogether rest in deniall of the matter of facte, but saith: ne putet (Bellarminus) me omnino hæc miracula contemnere: respondeo fieri posse ut in regno pontificio fuerint huiusmodi miracula & nunc sint. and page 354. post medium (he saith:) Potuit Diabolus Xaueus corpus ad tempus seruare incorruptum & suauiter olens: and so he not so much denieth those miracles as ouer bouldly referreth the to the Diuels worke: whereas yet to the contrary Mr. Richard Hacklitt preacher in his booke of principall nauigations &c. printed 1599 in the 2. parte of the 2. volume page 88. initio. doubteth not to afford comendable mention of that holy man (Xaueus) his perticuler vertues and wonderfull workes in that Region

(11) Bede hist. l. 2. c. 2. ante medium saith. Allatus est quidam de genere Anglorum, oculorum luce priuatus &c. tandem Augustinus iusta necessitate compulsi, flectit genua sua &c. deprecans ut visum cæco quem amiserat restitueret, & per illuminationem vnius hominis corporalem, in plurimorum cordibus fidelium spiritualis gratiæ lucem accenderet, nec mora illuminatur cæcus, ac verus summæ lucis præco ab omnibus predicatur Augustinus,

opinion

opinion good, wrought a Miracle in restoring sight to one that was blinde. Which kinde of Miracle, as Hemnigius (o) acknowledgeth for a true Miracle, so likewise the Christian Brittons present thereat, were specially (p) moued there-with. In like maner it is testified by S. Bede and Protestant writers, that Austine perswaded the King to his religion (q) by diuerse MIRACLES shewed. Which were at those times so certainly knowne, that (as S. Bede reporteth) it was (*) written in the Epitaphe vpon his tombe: that he was: Suffultus a Deo Miraculorum operatione. (r) And Gregorie him selfe, not only affirmeth those Miracles, but also by his (s) Letters dated Anno. 602. did specially (t) write to Austine touching the Miracles shewed by him, aduising him not to glorie therein, but rather to consider that God gaue him the gifte for the weale of those to whome he was sent &c. In so much that Mr. Foxe and Mr. Godwine (both of them learned Protestantes) do accordingly mention and acknowledge (v) the Miracles (then) wrought by Austine through Gods hand. As also S. Bede, Mr. Foxe, and Hollinshead do inlike maner speacially mencion (x) the Miraculous conuersion

beatus Gregorius declarat quod Sanctus Augustinus & socij eius celestium ostensione signorum gentem Anglorum ad cognitionem veritatis perducebant. and S. Gregory himselfe l. 7. epist. 30 indict. 1 reporteth hereof to Eulogius Archbishoppe of Alexandria saying. Knowe then that wheras the English nation &c. remained hitherto in infidelitie, I did by the helpe. of your praiers &c. send vnto that nation (Austine) a Moncke of my monasterie to preach to them &c. & now letters are come to vs, both of his health & of his worke that he hath in hand: And surely either he or they which were sent ouer with him, worke so many Miracles in that Nation as they may seeme therein to imitate the power and miracles of the Apostles them selues.

(s) Hollinshead vbi supra page 192 a line 25. (t) This letter of Gregorie is extant in Bede hist. lib. 1. c. 31 and mencioned by Hollinshead vbi supra page 102 a.l. 10, 11. &c. (u) Mr. Foxe in his actes and monumentes printed 1576. page 117. a. prope finem and Mr. Godwine in his Catalogue of the Bishops of England page 4 fine. (x) Beda hist. lib. 2. c. 12. post medium and Mr. Foxe his actes and monumentes printed 1576 page 121 b. post medium 122 a. and Hollinshead in his greate Chronicle the last edition volume 1. page 108 b initio & 109 a line 29. 30 &c.

(y) Mr. Foxe in the Alphabeticall table of his actes and monuments printed 1576 at the word Miracle. (z) As concerning the miracles of Malachias: To omitt perticuler mention of them, no meaner a witnes then S. Bernard, who liued in the same time with him,

tum Britonis confitentur intellexisse se veram esse viam iusticie quam prediret Augustinus. And see Hollinsheads Cronicle after the last edition volum. 1. l. 5. c. 21. page 102 b lin. 51. (o) Hemnigius in his exposition of the 84. Psal. englished part. 1. c. 6. (p) Beda vbi supra and Hollinshead vbi supra (q) Beda hist. l. 1. c. 26 circa medium faith of the King, Miraculorum multorum ostensione credens Baptizatus est, and Hollinshead vbi supra pag. 100 b, line 60. and Mr. Foxe in his actes & monuments printed 1576. page 117 a prope finem. (*) Beda hist. l. 2. c. 3 fine. (r) Beda hist. l. 2. c. 1 versus finem faith. Quibus verbis

and was to him so familiarly knowne, saith of them in generall (in vita Malachiz: *In what kinde of olde miracles did not Malachias excell? Hee wanted not prophesie, nor reuelation,*

not the gifte of healing, and to conclude not raising of the dead. And no lesse vndoubted miracles are written of S. Bernard by his owne scholler Godfridus, & others of that time, who write his life: Godfridus (de vita Sancti Bernardi lib. 3. c. 4.) mentioning an vndoubted knowne miracle wrought by him in *Tholouse* in confirming of his doctrine against the Heretickes called *Apostolici* who (as appeareth hereafter tract. 2. c. 2. sect. 3. in the margent vnder the letter .n. *denied the Reall Presence, Masse, Purgatory &c.* of which said miracle S. Bernard him selfe in his 241. epistle (which was written to the same persons) giueth a modest signification in like wordes, as doth S. Paull 1. Thessal. 1, 5. the many miracles of S. Bernard are so credibly and certunely reported, that Osiander in Centur. 12. page 310. post med. dare not rest in deniall of them, but saith of them, *Partim permissione Dei, prastigijs Satanicis effecta existimo, non quod S. Bernardum magum fuisse putem, sed quod verisimile sit Satanam talia miracula effecisse &c. ad confirmationem idolatriæ & falsorum cultuum:* so good a Protestant he maketh S. Bernard:

(3) As concerning Malachias his Religion: Osiander Centur. 12. page 315. post med. saith: *Malachias Archiepiscopus in Hibernia abineunte ætate literis & religioni addictus tandem inuitus & diu admodum coactus Archiepiscopatum Hiberniæ assumpsit S. Bernardo admodum familiaris fuit, eius monachatum admiratus & imitatus est, superstitiones Pontificias amplexus, Romanum Pontificem pro Deo coluit, tribuuntur illi admodum plurima miracula &c.* (& vide ibidem page 256. post medium.) and S. Bernard in vita Malachiz affirmeth that *Malachias was Legate to the Pope.* As concerning S. Bernardes religion of whom Mr. Whitaker (in prelect. de ecclesia contra Bellarminum page 369 paulo post medium) saith: *Bernardum vere sanctum fuisse existimo: He was Abbot of Clairevaux (as testifieth Symon de Voyon vpon the Catallog. &c. page 126.) and he acknowledged so plainly the Popes primacie. (wherof see S. Bernard l. 2. de consider. ad Eugenium & l. 3. c. 8 and epist. 125. & 131. & 190 ad Innocentium.) That he is therefore reprobued by D. Fulke (against the Rhemish Testament in Luc. 22. sect. 11. fol. 133 b. post initium) and by Mr. Whitaker. lib. 2. contra Duræum page 154 ante medium. and was so euidently a professed Catholicke, that Gomarus in speculo Ecclesiæ page. 23. versus finem alleageth him to vs saying. *Bernardus sanctus vester:* and mr. Whitaker in respons. ad ratio. Camp. rat. 7. P. 105 ante med.) saith, *Bernardus quem ecclesia vestra multis annis vnum tulit Pium Virum:* &c. Lastly this point is yet made further euident in Malachias, and Bernard: in that it is manifest that they both liued Anno. Domini. 1140. When the profession of our now Catholicke faith was most flourishing; which thing Mr. Iewell In his defence of the Apology printed 1571. pag. 557. Paulo ante med. confesseth saying, *S. Bernard liued in the midst of the Popes rout and tyranny: Whereupon it followeth that for so much as neither of them is found to haue bene troubled for any one point of Doctrine disagreeing from those times, but were to the contrary both of the in high fauour as then with the Romane Sea, th'one of the**

dry

dry others) by holy *Malachias*, and *S. Bernard*, both of them confessed, and knowne (3) members of our now professed Catholicke faith.

being the Popes Legate the other an Abbot, that therefore they were agreeable in religion to the profess-

sed Doctrine of those times: So improbably do our aduersaries pretend *S. Bernard* to haue bene a member of their Church, for his only then zealous reproofing the corruption of life and manners in the Clergie of that age.

THAT HIS MAIESTIES AVN-
cestours liued and died in that faith: and that it is
acknowledged by Protestants for sufficient
to Saluation.

§ 6.

IN this faith thus dedicated and continued, haue your MAIESTIES most Noble Auncestours (**KINGES** and **QUEENS** of this Realme) for so many ages together liued and died, with peace towarde God, and honour to the worlde. In this faith died your **HIGHNES** dearest **MOTHER** (of Blessed Memory) admired at her death for her moste Christian resolution, the which (at the time of her Funerall) was accordingly and for such Celebrated, euen by the then Preacher Protestant whom the Puritanes publickely, and reprochfully traduced, for that (to vse their owne wordes therefor had of him) (2) *Preaching at Peterburrow Agust. 2. Anno. 1587. at the funerall of one who died a professed Papist (viz. the Scottish Queene) he praied that his soule and the soules of all there present might be with the soule of the dead Papist. For this faith thus taught vs, haue our learned aduersaries honoured. (a) Gregorie and Austine with due and answerable commendation, calling therefore th'one of them (b) S. Austine (c) our Apostle and th'other (d) that Blessed and holy Father S. Gregorie &c. To this faith like-wise haue all the learned Protestants of sober*

(2)

Martin Marprelate in his Epistle Printed ouer Sea &c. pag. 50.

(a)

Mr. Cowper late Bishoppe of Lincolne in his foresaid Chronicle fol. 156. a. Mr. Bilson now Bishoppe of winchester in his true difference betweene Cristiane subiection & vnchristian rebellion, Part 1. pag. 57. & Mr. Foxe in his Acts and Monuments Printed 1576. pag. 117. a. Mr. D. Fulke in his booke against Hekins Sanders, &c. p. 561. fine & 562. initio.

(b)

Mr. Godwine in his Catalog. of Bishopes pag. 7. ante med.

(c)

Mr. Godwine vbi supra pag. 7. initio.

(d) Mr. Godwine vbi supra pa. 3 ante med.

(c) Mr. D. Baro in his foure sermons and two questions disputed ad clerū &c. serm. 3. pag. 448. fine.
 (f) Mr. Hooker in his third booke of Ecclesiasticall Policie pag. 188. initio. And Iohannes Regius in his liber. Apologeticus &c. p. 95. fine. saith In Papatu autem cum fuerit ecclesia vera. &c.
 (g) Mr. Hooker vbi supra pag. 130 ante med.
 (h) Mr. Bunnie in his treatise tending to Pacificatio sect. 18. p. 109 circa med.
 (i) Mr. Bunney vbi supra pag. 113. post med.
 (k) Mr. D. Some in his defence against Mr. Penrie & refutation of many absurdities &c. in Mr. Penries treatise pag. 164. ante med. (l) Mr. Doct. Some vbi supra pag. 182. initio. (m) Mr. D. Some vbi supra pag. 176. prope finem. (*) Peter martir (as appeareth by his Epistles annexed to his common places in English pag. 153. a. fine. Desired at the conference had at Poysie betweene the Catholickes and Protestants, that they should not for diuersitie of opinion breake brotherlie Charitie, nor call one another Hereticke: and see the same opinion yet further affirmed by the Protestāt writer against Nicholas Machiell. printed at London 1062. page 80 post medium & 83 paulo post medium & 85. prope finem.
 (u) Mr. D. Couel in his defence of mr. Hookers hie bookes of Ecclesiasticall pollicie. Published by authoritie. page 77. ante med.

Iudgement afforded the promisses of hopefull saluatio, as appeareth most plainly. 1. By their owne most euident testimonies. 2. By their like confessed examples thereof giuen. 3. And by their vndoubted answerable practize. To giue prooffe of euery of these partes.

And 1. First concerning their testimonies in this kinde: Mr. D. Baro saith, (c) *I dare not deny the name of Christians to the Romanistes sith the learned writers do acknowledge the Church of Rome to be the Church of God* And Mr. Hooker also saith. (f) *The Church of Rome is to be reputed a part of the House of God, a limme of the visible Church of Christ: and (g) we gladly acknowledge them to be of the familie of Iesus Christ: Mr. Bunnie likewise saith of Catholickes and protestants: (h) Neither of vs may iustly accompt the other to be none of the Church of God. (i) we are no seuerall Church from them, nor they from vs: In like sorte doth Mr. D. Some in defence thereof (against Penrie the puritane) say: (k) that the Papistes are not altogither aliens from Gods couenant, I haue shewed before: for (l) in the Iudgement of all learned men and all reformed Churches, there is in Poperie a Church, a Ministerie, a true Christ &c. (m) If you thinke that all the Popishe sorte which died in the Popish Church are damned you thinke absurdly, and dissent from the Iudgment of the learned Protestants. Lastly to omitt many others (*) (for we are vnwilling to become tedious to your MA I E S T I E) Mr. D. Couell in his late treatise Published by Authoritie and didecated to the Lord Archbishop of Canterbury, defendeth this opinion at large, and concludeth (n) saying wee affirme them of the Church of Rome (to be partes of the Church, of Christ, and that those that liue and die in that Church may notwithstanding be saued: In so much as he doubteth not to charge the Puri-*

tanes with (o) Ignorance for their contrary opinion.

4 Hitherto concerning their Testimonies before vnder taken.

(o)
mr. D. Couel. vbi supra
page 68. paulo post med.

2 Secondly, As concerning now their like confessed examples we will out of very many alleadge only some fewe: It will not (we thinke) be denied but that our late SOVERAIGNE KING Henry the Eight, did after his breach with Rome, beleue and maintaine the wholl frame and substance of our now professed Catholicke faith, the Article of the Popes Premacie only excepted. To which end their owne author Sleidane saith of him (2): *He exiled the name of the Bishoppe of Rome, but kept still his Doctrine: and Mr. Foxe saith accordingly: (3) He set forth and by full consent of Parliament established the booke of sixe Articles concerning the summe of Popish Religion. And it is euident that he himselfe in person, not only as then disputed, (4) but also commaunded (5) sentence to be pronounced against Lamberte: as also the L. Cromwell redde and (6) pronounced that sentence, and at his owne death protested him selfe (7) to die in the Catholicke faith, not doubting in any Article of faith or Sacrament of the Church, though (saith he) many haue flaudred me to the contrarie. And yet is he commended by Mr. Foxe to dye as (8) a valiant Souldier and Captaine of Christ: as also the Church vnder the raigne of King Henry the .8. is by Mr. Fulke affirmed to be a true (9) Church: and the King him selfe acknowledged in like manner for (10) a member of the Catholicke Church of Christ. In like sorte (11) S. Bernard liued (some 400 yeares since, as Mr. Jewell confesseth) euen (12) in the midst of the Popes rouse and tyranny: And as we do not finde that he was then troublede or gaine said so much as in any one article differēt from the doctrine of the Romane Church of that time, so we find confessed to the contrarie, that he acknowledged euen (13) the Popes Supremacie, & was so conformable*

(2) Sleydan in English. l. 13. fol. 174. a. initio
(3) Foxe act. monu. pag. 1472. b. fine
(4) Act. monu. pag. 530 a. & b. initio. (5) act. monu. page 533. a circa med. (6) act. monu. page 533. a. (7) Act. mon. page 598 b circa med. & see Hollinheads Chronicle page 591.
(8) Act. mon. page 598 b. post med. (9) Mr. Fulke against Heskinis, Sanders &c. pag. 564. sect. 80. & 82. (10) Fulke vbi supra sect. 82 and see D. Humfrey in Iesuitismi. part. 2. rat. 3 page 304 circa med. (11) Osiander cent. 12. pag. 309 post med. (12) Jewell in his defence of the Apologie printed 1571. page 557. paulo ante med. and see Whitaker contra Duranum l. 2 page 154 ante med. (13) Bernard l. 2 de considerat. ad Eugenium & vide epist. 125. & 131 & ep. 190 ad Innocentium

and see this confessed by
 mr. Fulke against the Rhe-
 mishe Testament in Luc.
 22. sect. 11. fol. 133. b.
 post initium. and by Mr.
 Whitaker l. 2. contra Du-
 rzum, pag. 154. ante med
 (14) Oliander in epitō.
 &c. cent. 12. page 309.
 and Symon de voyon. in
 his catalog. &c. pag. 626
 (15) Oliander vbi supra
 page 309. fine saith: Cen-
 tum & quadraginta Mo-
 nasteriorum author fuisse
 creditur: and Danæus in
 primæ partis altera parte
 contra Bellarminum page
 940. saith. Hieronimus &
 Bernardus fuerunt mona-
 chi & illius erroris autho-
 res & fautores. (16)
 Gomarus in speculo eccle-
 siæ pag. 23. fine. (17)
 Whitaker in respons. ad
 rat. Campiani. rat. 7. p. 1.
 105. ante med. saith: Ber-
 nardus ecclesia vestra, mul-
 tis annis vnum tulit pium
 virum. (18) Oliander
 Centuria. 12. page 305
 post med. (19) Oliander
 ibid. See his wordes
 heretofore sect. 5. in the
 margin at the figure. 3.
 initio. (20) Whitaker de ecclesia page 369 paulo post med. saith. Ego quidem Ber-
 nardum vere fuisse Sanctum existimo. And see thee like in Whitaker against mr. William
 Rainoldes page 125 & 126 (21) Oliander Cent. 12. page 309 post med. (22) See
 this in Pasquils returne into England. page 8. & 13. (23) Oliander in epitom. &c. cent.
 8. l. 2. c. 3. pag. 58. initio. (24) See mr. Foxe act. monu. printed. 1576. p. 128. & 129
 (25) Oliander cent. 8. p. 58. ante med. (26) mr. Couper in his Chronicle at the yere
 of our Lord 734. fol. 171 b. (27) Of this title see Hollensheds Chronicle at the yeere
 735. and mr. Couper in his Chronicle at the yeere 724. fol. 168. b. and mr. Foxe act. mon.
 printed 1576. pag. 128. b. & vide 129. a. & Oecolampadius in libro epistolarum Zuinglij
 & Oecolampadij p. 654 post med. (28) Humfredus in Iesuitismi part. 2. rat. 2. p. 226.

to the doctrine of the Romane Church, that he was
 made (14) *Abbot of Clairenaux*, being also (15) *author*
of many monasteries: In so much as our aduersaries al-
 ledging him to vs do call him, Sanctus vester (16) *our*
S. and (17) *a man brought forth by our Church*: who in re-
 gard of Christian communion was deerely (18) *fami-*
liar to Malachias whom our aduersaries reiecte for a
 confessed (19) *Catholicke, or papist*. And yet this
 his knowne religion notwithstanding our aduersa-
 ries do acknowledge him for (20) *a true Sainte* (21) *a*
very good man, (22) *a good Father, & one of the lampes of the*
Church of God. In like maner S. Bede (who liued about
 900 yeeres since) was so evidently of our religion,
 that our aduersary Oliander therfore saith of him: (23)
Beda was wrapped in all the popish errors, wherein we at this
day dissent from the Pope, for he admired and imbraced the
worshippe of Images, the popish Masse, inuocation of Saintes.
&c. which thing appeareth also yet more vndoub-
 tedly: (to omitt his euident writings) by his (24)
 confessed credite and estimation had with the Popes
 of that age, and yet is he (all this notwithstanding)
 acknowleged by our aduersaries to haue bene (25) *a*
good man (26) *renowned in all the world, for his learning &*
godly life: for which he was also priuiledged with the
 surname of (27) *Reuerend*, and by D. Humfrey spe-
 cially registred, among (28) *the godly men raised vp by*
the holy Ghost. Hitherto also appertaineth the like ex-
 amples of Gregory and Austine both of them here-
 tofore acknowleged for (29) confessed popish Ca-

tholicks

nicks, and yet th'one of them called by our aduersaries, (30) *That Blessed and holy Father S. Grego. & the other* (31) *S. Austine our Apostile*: where-vnto (to omitte others) might be added the foremencioned example of your **HIGHNES Dearest Mother**, whose vndoubted Saluation (her knowne religion notwithstanding) was (euen in that oposition of time) by the learned aduersarie as before (32) publicly acknowledged. What now can our aduersaries answere vnto these confessed examples? Is there (33) *with God variableness*? or (34) *any acception of persons*? or is he (35) *as the sonne of man that he should change* so as one and the same religion, which was before in them holy, should now be in vsdamnable? And thus much breifly concerning certaine vndoubted examples of this kinde.

3 *Thirdly* to make this point, more euident as yet by the like answerable practise of almost all Protestant reformed Churches. Whereas they hould that (p) *the Sacraments are only to be administred, to those that are taken for knowne members of the Church*: Which no man can be with-out faith, because that (q) *without faith it is impossible to please God*. For which cause they teach concerning Infants, who in their opinion haue not (r) faith, (which as the scriptures witnes (s) *commeth by hearing* which Infants cannot accomplish) that (t) *they are comprehended within the couenant of eternall life, by meanes of the faith of their Parents, & (*) are for that cause to be Baptized*, and that there-fore the Children of Iewes, Turkes and such like professed Infidels, are (v) not to be Baptized, as not being comprehended within the couenant, by reason that their Parents do not belecue. All this yet notwithstanding

compatrum fides pueros sanctificat. And Prætorius l. de Sacramentis page 108. faith: Respectu fidelium parentum, infantes fideles habentur. &c. Credunt igitur infantes, sed in parentibus (*) In the propositions & page 178 (u) In the propositions & principles &c. vbi supra. sect 8. page 179. and mr. Whitaker contra Duræum l. 8. page 679. fine faith. Infidelium liberos (vt Turcarum, Iudeorum, Ethnicorum Calvinus meritò & verè negat esse baptizandos: and the like is taught by Kimedoncius in his redemption of man-

initio. (29) hereof see heretofore tract. 1. sect. 1 d. 2. 3. c. (30) hereof see before in this section at d. (31) before in this section at b.c. (32) before in this section at z. (33) Iames. 1. 17. (34) Ephes. 6. 9. & deu tro. 10. 17. & Rom. 2. 11 & 1. Peter. 1. 17. (35) Numer. 23. 19.

(p) In the propositions and principles disputed in the vniuersitie of Geneva page 166. sect. 25. (q) Hebr. 11. 6. (r) That children haue not faith is affirmed by master Carth write in mr. Whitgifts defence pa. 611. And in the propositions & principles disputed in the vniuersitie of Geneva. p. 178. sect 4. & by Iacob. Kimedoncius in his redemption of mankind l. 2. c. 15. page 164 fine. and by mr. Whitaker contra Dureum lib. 8 pag. 682. (s) Rom. 10. 17. (t) So saie the Deuines of Geneva in the foresaid propositions and principles disputed page 178. sect. 4. also Oecolampadius in libro epistolarum Oecolampadij & Suinglij l. 2. page 301. circa med. faith hereof. Parentum &

kind: l. 2. c. 15 page 167
fine: and see mr. D. Some
in his defence against Pen
rye, and refutation &c.
page 150.

(x) Taught by mr. Whit
giste in his defence. &c.
page 623. ante med. By
mr. Hooker in his eccle-
siasticall policie l. 3. sect.
1. page 131 by D. Some
vbi supra page 149 & 150
and in the foresaide pro-
positions and principles;
&c. page 179. sect 9. It is
saide by the Diuines of
Geneua: *We are of minde
that the children of Papists
may be receaued vnto Bap-
tisme:* (y) mr. Hooker
vbi supra: (z) Master
Hooker ibidem: (a) mr.
Some in his foresaide de-
fence &c. cap. 22. page
165 & 167. (b) Master
Some ibidem: page 167.
(c) mr. Some ibidem p.
149 post med. saith: And
Amandus Polanus in par-
tic. theologic. page 305:
post med. saith. *Hodier-
na Ecclesia Romana est ad
huc Ecclesia Christi, sed
omnium impurissima &c.
alioquin ij qui in papatu
sunt baptizati, extra eccle-
siam Christi. ac proinde
nec baptismo Christi fu-
issent baptisati. &c.*

they professe (x) to teach and practise their Bapti-
zing of Infants Borne of Catholicke (or as they
terme) Popishe Parents: Not (saith Mr. Hooker) in
regard of (y) *Gods promise which reacheth vnto a thousand
generations:* for by this reason the Children of Turkes
and (as Mr. Hooker saith) (z) *all the worlde may bee
Baptized, in so much as no man is a thousand discents remo-
ned from Adam.* But their saide Baptizing of them is
(according to the other premises of their Doctrine)
by themselves practised and holden good, though
(as Mr. D. Some affirmeth (a) to Penry) they were
the Children of Popishe *west-Indians* whose other
former auncestors neuer knew the Christian faith,
and though (saith hee) those West-indians (b) *were
Baptized by Popish Shauclings, yet they receaued true Bap-
tisme and were ingrafted into Christ,* and for this reason,
because there is a Church in Popery, for (saith he)
(c) *If there were no Church at all in Popery, (then) the in-
fants of Papistes were not to be Baptized in any reformed
Church:* By which premisses of their confessed pra-
ctise it appeareth 1 that the Children of Catholicke
(or Popish) Parents are to be Baptized 2 as being
comprehended within the couenant of eternall life:
3 and that by reason of their parents Faith: So eui-
dently in their Doctrine and practise, is the faith of
the Catholicke (or Popish) Parents, houlden for a-
uaileable to his Childe. And shall it then be thought
damnable to him selfe? or houlden worthy to be yet
further persecuted by our so implacable and vnrelen-
ting aduersaries?

THAT

THAT PROTESTANTS CANNOT

proue, that the Romane Church did change her Religion, since the first Conuersion thereto in the Apostles time.

§ 7.

AND for so much as it is your HIGHNES (b) Constant and resolute opinion, that no Church ought further to seperate it selfe from the Church of Rome, then shee hath departed from her selfe, whē shee was in her flourishing & best estate. In further probabilitie therfore of the Premisses we do presume hereby most humbly to submitte to your MAIESTIES most learned Iudgment this brieft discourse had thereof in the two sections next ensuing: it is generally confessed that the Romane Church was once the true Church and professed the right faith, whereto the (p) Apostle him selfe giueth full and assured testimonie: where-vpon it euidently followeth that if the Romane Church haue not sithence changed her religion, then she still retaineth and persisteth in the right faith.

Now as touching her supposed change. we will breifely examine what our learned aduerſaries (who haue purposedly and seriously laboured in discouery or prooffe of this pretended change) do most materially object in that behalfe 1 First then (q) the first (saith Mr. Whitaker and Mr. Fulke) That exercised Iurisdiction vpon forraine Churches was Victor: whereto we answered (as doth the Lord Archbishoppe of Canturburie concerning womans Baptisme) saying to Mr. Carthwright (r) you say in the margent that Victor Anno. 198. did first appointe that women might Baptize, by this you do add more credit to the cause then you are aware of, for Victor was a Godly Bishoppe and Martir and the Church at that

(b) In the summe of the Conference before the Kings Maiestie pag. 75. circa med. (p) I thanke my God for you &c. because your faith is renowned throughout the wholle worlde.

Rom. 1, 8. To all that be at Rome, the beloued of God called to be Saintes, grace to you. Rom. 1, 7. That which is common to vs both, your faith and mine. Rom. 1, 12. Your obedience is published in euery place. Rom. 16, 19. (q) Mr. Whitaker contra Durzum. l. 7 page 480 initio: and Mr. Fulke in his answer to a counterſeite Catholike p. 36. post med. (r) Mr. Whitgiste in his defence page 510 prope finem.

(s) The occasion hereof was that the Churches of Asia minor had receaued of S. Iohn the Euangelist to obserue our Lordes Pasch or Easter day not alwaies vppon Sunday but with the Iewes (in regarde of their knowne weakenes) vpon the 14. of the moone, as in like sorte vpon the same ground was for the time tollerated, *Circumcision: Act. 16, 3. and abstinence from bloode and that which is strangled. Act. 15, 20.* The Bishops of Rome who had receaued of S. Peter and Paule the other manner did accordinglye tollerate the Churches of Asia, til such time as that certaine of them in Asia made this their obseruation necessarie, in so much that the other manner was condemned by the Iudaizing hereticke *Basilius. Tertulian de præscript. circa finem: and centur. 2. c. 5 col. 107. l. 12.* hereupon Victor thought good to tollerate them no longer, and therefore prescribed the Bishops of Asia to be excommunicated, vnlesse they conformed them selues to the latine Church in the obseruation of Easter day. (t) The Churches of Asia not denying the feast of Easter, but differing onely from the Romane Church in the day on which it should be kept, wherein also they had (as they presumed) the fore mentioned example and tradition of S. Iohn for their warrant, thought this no iust cause of excommunication. (v) mr. Fulke in his answere to a counterfaite Catholicke page 36 post med. (x) Euseb. hist. l. 5 c. 23 & 24 (y) Euseb. hist. l. 5 c. 24. initio. reporteth how Ireneus who thought Victor ouer sharpe herein, admonisheth Victor by letters that he would not for the obseruation of a Tradition so long vsed, quite cut of so many Churches from the bodye of the vniuersall Church: in which wordes he doth not so much impugne as plainly acknowledge his authoritie. for how could Victor so cut them of vnles he had authoritie therein. (*) Cent. 2. c. 4 col. 64 l. 10. It is said: *Novitatē deinde quandā & illud recipere quibusdam videri posset, quod in exemplaribus Irenei, qualia nunc habemus, extat libro tertio cap. tertio. Ad hanc Ecclesiam propter potentio rem principalitatem necesse est omnem conuenire Ecclesiam &c.* And in the Alphabetically table of that centurie at the word *Ireneus* speciall reference being there made to this saying of Ireneus, it is withall saide therof: *Ireneus corrupta sententia de primatu Ecclesie Romane: 64, 12.* (z) Whitaker contra Duraum. l. 7. p. 480 (1) mr. Fulke in his answere to a counterfaite Catholicke pa. 37 circa medium.

in Aphr

in *Aphrica* by forging a false Canon of the *Nicen Councell*: Whereto we answere: that the former example of *Victor* who liued about some 200. yeares before these, fully auoideth this obiection: for if *Victor* so long before them challenged primacie, then did they but continue it, and not first bring it in; As for the suspicion (b) of pretended forgery of the Canons of the *Nicen Councell* by *Zozimus*, *Boniface*, and *Celestinus* it is both vntrue (c) and (d) impertinent:

(b) The suspicion which Protestantes enforce was this: *Zozimus Boniface* and *Celestinus* to prooue vnto the Bishoppes of *Aphrica* appeales vnto Rome alleged in behalfe therof the *Nicene Councell*: wherupon (saith mr. Iewell in the 4. article of his replye *The said Aphricane Bishoppes*

wrote to the Bishoppes of the East to see their copies of the *Nicene Councell*: vpon returne of which Copies from *Cirill* Bishope of *Alexandria* and *Atticus* of *Constantinople*, there appeared therein no such Canon: As also (say they) neither in the 22 Canons set downe by *Rufinus* (hist. l. 10 c. 6) doth any such Canon appeare, whereupon Protestants vrg this to haue bene a forgery and innouation in *Zozimus Boniface* and *Celestinus*. (c) *Patres* for betweene the time of the *Nicene Councell* and of the foresaid Bishoppes *Cirill* of *Alexandria* and *Atticus* of *Constantinople*; The *Arrianes* had occupied those sees, whereof see *Socrates* l. 2. *Zozom.* l. 4. *Theodoret.* l. 2. and *Niceph.* l. 9 & 10) and corrupted the true originals of the *Nicene Councell*, so as the Canons which *Rufinus* setteth downe and which *Cirill* and *Atticus* sent (howsoeuer those Fathers thought of them) were false and corrupted, which to be true, appeareth many waies. 1 First in that sondry auncient Fathers haue alleaged sondry Canons of the *Nicene Councell* which are not to be found in these: As for example *Ambrose* ep. 82 saith: It was decreed in the *Nicene Councell*, *Ne bigamus in clerum asciscatur*: *S. Austine* ep. 110 saith, It was there decreed (*Ne Episcopus libi successorem sufficiat*: *Hierom.* in praefat. *Iudith* saith, concerning the booke of *Iudith*: *Hunc librum Synodus Nicena in numero Sanctarum scripturarum legitur computasse*: And the Fathers of the second generall Councell of *Constantinople* (which was 30 yeeres before *Zozimus*) in their Sinodicall letters written to the Bishoppes of *Italye* *Damasus* and others, extant in *Theodoret* hist. l. 5 c. 9. post medium, affirme that there was *sanctorum Patrum in Concilio Niceno decisio: vt videlicet singularum Prouinciarum antistites vna cum finitimis (modo ipsis ita visum fuerit Episcopis) ministros ad ecclesiarum commodum in suis ipsorum prouincijs ordinent*. *Iulius* who was Bishope of *Rome* presently after the *Nicene Councell* (in rescript. contra orientales pro *Athanasio* &c. which is in *Isidors* collection, and a great parte thereof specially recited and alleaged verbatim by *Zozom* hist. l. 3. c. 7. & whereof see *Socrates* hist. l. 2 c. 11) saith, *Canonibus in Nicena synodo Iubentibus non debere preter sententiam Romani Pontificijs concilia celebrari*. And *Socrates* affirmeth accordingly that such a Canon was hist. l. 2 c. 5 & that it was alleaged by *Iulius* hist. l. 2 c. 13 and so likewise doth *Zozomine* hist. l. 3. c. 9. also it is notoriouse and most certaine (as appeareth by *Athanasius* in epistola de synodis *Armini* & *Selenci*, & by *Eusebius* de vita *Constantini* l. 3. c. 5. 17 & 18 and by *Epiphani.* haer. 69. that one principall occasion of the *Nicen Councell* was to determine the controuersie about the obseruation of *Easter day*, and that accordingly those Fathers made a Canon therof. To omitt sondry other like examples in that kind; (wherof read *Concil. Aphricanum* Can. 14. and *Leo* ep. 15. ad *Theodosium Augustum*. And the Lord Archbishope of *Canterburie* in his

defence &c. page 334. post medium. And to omitt likewise that the Canons alleaged by Rufinus do vary from the Canons sent by Cirillus both in number, order, and matter. diuers learned Protestants, as Oecolampadius, in libro epistolarum Oecolampadij & Suin glij page 664. & 667. Caluin lib. 4. institut. c. 17. sect. 36. mr. Jewell in his Apologie of the Church of England. and mr. Bilson now Bishoppe of Winchester in his true difference betweene &c. part. 4. page 555 ante med. do acknowledge and mencion a Canon of the Nicene Councell concerning the Sacrament. All which said Canons are wanting aswel in the 22. Canons set downe by Rufinus as also in the 20 Canons sent by Cirill, in so much as Oecolampadius vbi supra p. 664 ante med. expressly chargeth our latine copies as defectiue in this behalfe. 2. Secondly in that the Arrians had burned the originals of the Nicene Councell, which to be true appeareth by Athanasius in epist. ad omnes orthodoxos. And Iulius in rescript. ad Orientales alleageth in perticuler very many of the other Canons of the Nicene Councell, which Protestants now reiecte for forged, and among them one Canon concerning appeales to Rome. 3 Lastly the Aphricans (whom this matter most concerned) were so far from charging the said Popes with Innouation or forgerie that S. Austine one of them calleth Zozimus *the most blessed Pope Zozimus*: Aug. de gra. Christi l. 2 c. 2 & 6. 7. & 8 & 17 & epist. 157 & Concil. Aphric. in epist. ad Bonifacium. And like titles of reuerence and honour are given by the Aphricane Bishopes to Boniface, and Celestinus. Vide epistolam Aphricani concilij ad Bonifacium. & vide epist. Aphric. concil. ad Celestinum. (d) *Impertinent* because that the Councell of Sardica (not that hereticall conuenticle against Athanasius mentioned by Zozomen hist. l. 3. c. 10. And which mr. Whitaker mistaketh contra Dureū l. 7 p. 499) but that other Catholike coun cell mentioned by Dreslerus in millenar. 5. page 104 & 246. and by Carion in chronic. p. 283 initio. and by Zozomen l. 3 c. 11. (wherat as witnesseth Theodoret hist. l. 1. c. 7 and Carion in chronic. page 282 post med.) Athanasius and many other of the Fathers of the Nicene Councell were present) affirmeth can. 7. before the times of Zozimus, Boniface, and Celestinus, this very matter of appealing to Rome, in so much as Caluine l. 4 institut. c. 7 sect 9. mencioneth this decree, and thought that the Pope did not forge, but by mistaking alleage this decree of Sardica as the decree of the Councell of Nice, so cleare hereby it is that Zozimus, Boniface, and Celestinus were no Innouators.

(e) Whitaker cont. Dur-
rum l. 7. page 480 ante
medium.

(f) Hierom. in Apolog.
ad Pamach. c. 3 and the
same doctrine doth he af-
firm. in c. 1 ad Titum:

3 Thirdly Mr. Whitaker giueth example in Pope Siritius saying, (e) *Siritius was the first that annexed perpetuall Chastitie to the Ministers of the word*. Where to we answere First that Mr. Whitaker alleageth no prooffe that Siritius was the first, neither doth he or can he name any Catholicke writer of that time so reporting: Secondly we alleadge most plainly to the contrarie how that S. Hierome who liued in the time of Damasus predecessor to Siritius saith thereof. (f) *If Married men like not this, let them not be angry with me but with the holy scriptures, with all Bishops Priests and Deacons, who know they cannot offer sacrifice, if they vse the act of Mari-*

Marriage: And this opinion was then not first begun, but (to the contrarie) so vniuersall, that Saint Hierome affirmeth it to be the generall Doctrine and practise of (g) *the Church of the East, of Egipte and the Sea Apostolicke*. And in like manner was the Marriage of Priests long before these times so plainly impugned euen in the Greeke Church by (h) Epiphanius, (i) Origen, and also euen by that misapplied (k) example of Paphnutius, (l) that our learned aduersaries doubt not therefore to (m) reprehend the saide Fathers, and as Epiphanius and Paphnutius in their cited testimonies hercof, do in plaine termes rest vpon the Churches Doctrine before their times: so likewise the Fathers of the (n) Carthage Councell doubt not in like manner to ground this point vpon *Antiquitie and the Apostles Doctrine*. So euident hereby it is, that Siricius in his foresaide Doctrine hercof brought in no Innouation or change:

4 Fourthly Mr. Whitaker giueth example in Innocent the third saying (o) *He that first inuented Transubstantiation was Innocent the third in the Laterane Councell*. Where to we answer *First* that Mr. Whitaker barely affirmeth but proueth not this his assertion, neither doth he alledge so much as any one author of those times, charging this Pope Innocent or that Councell

(g) Hierom: contra Vigilant. c. 1. saith: Quid faciunt Orientis Ecclesie quid Egipti & sedis Apostolicæ? quæ aut Virgines clericos accipiunt aut continent, aut si vxores habuerint mariti esse definiunt. (h) Epiphanius hæc. 59. after other plaine wordes had herof saith: At dices mihi in quibusdā locis adhuc liberos gignere, Presbiteros, Diaconos & Hipodiatonos: at hoc non est iuxta Canonē &c. So plainely doth he acknowledge hereby a former Canon. (i) Origen in numer. hom. 13. saith: Certum est quia impeditur sacrificium indefinens, ijs qui coniugalibus necessitatibus seruiant, unde videtur mihi quod illius est solius offerre sacrificium indefinens, qui indefinens & perpetuus se deuouerit castitati. & 76 de Origen in Leuit. hom: 4.

¶ l. 8. contra Celsum. (k) Misapplied for that many learned Protestants do vtge it in proofe of Priestes marriage: whereas it prooueth the contrarie. (l) It doth appeare by Socrates hist. l. 1. c. 8. ante med. and Zozomen hist. l. 1. c. 22 and by the Centurie writers Cent. 4. c. 9 col. 656. line 44. and by Mr. Fulke against the Rhemish Testament in Mar. 8 sect. 3. fol. 14 a. post med. that Paphnutius, though he thought that Priesthood did not dissolue marriage contracted before orders giuen, yet he affirmed to the Nicene Councell that those who were made Priestes before they were married, should not afterwards marry: alleaging for this (veterem Ecclesie traditionem,) the ancient Tradition of the Church: so plainely doth Paphnutius hereby acknowledge that this doctrine was then holden for the Churches ancient Doctrine. (m) So Chemnitius in his examen concil. Trident. part. 3. reprehendeth Hierom, Ambrose, and Origen page 50. a. ante med. and Epiphanius p. 62. a. initio. And Frigeuilleus Gavius in his palma Christiana page 103 reprehendeth Socrates and Zozomen for their reporte of Paphnutius. (n) Concil. 2. Carth. can. 2. saith: Omnibus placet vt Episcopi, Presbiteri, & Diaconi &c. ab vxoribus se abstineant (and for this

with

reason there sett downe)
 vt quod Apostoli docue-
 runt & ipsa seruauit anti-
 quitas, nos custodiamus.

(o) Whitaker l. 7 contr.
 Durzum page 480. circa
 med.

(*) Crispinus in
 his booke of the estate of
 the Church page 345. fine

(p) There did in that
 age write purposelye in
 prooffe of the Reall pre-
 sence Anselmus Lanfran-
 cus, Guilmundus Adel-
 manus, Algerus, Hugo
 Lingonensis, and others:
 in so much that Papir.
 Masson. Annal. francorū
 l. 3. in Henrico Rege, te-
 stifieth saying. Berenga-
 rio, omnes illius temporis
 Theologi Bellum indixe-
 re: And Oecolampadius
 in libro epist. Oecolam-
 padij & Suinglij l. 3. pag.
 712. fine saith, Viuo Be-
 rengario, multi contra ip-
 sum scripserunt.

(q) Foxe act. monumē.
 printed 1576. pag. 1121
 b. circa medium.

with any Innouation or change of Doctrine in this
 matter. And we further say that Mr. Whitaker vr-
 geth this example how soeuer against his knowledg
 and learning, yet most clearely against all euidence
 of truth: for this Councell of Laterane was houlden
 Anno. 1215. And as appeareth by the said Councell
 and further testimonie of (*) Protestants. there were
 present thereat *the Patriarches of Hierusalem, and Con-
 stantinople; 70. Metropolitaines; 400. Bishops: and 800.
 Conuentuall Priors.* Now that so many learned men of
 so many seuerall remote Nations of the CHRISTIAN
 worlde, as were here assembled, should all of them
 agree to decree Transubstantiation, & yet the same
 to be an Innouation (as Mr. Whitaker saith, then
First inuented, is more thē improbable: The truth here
 of therefore was most plainely to the contrarie, that
 in the age before that Councell, the Doctrine of
 Transubstantiation was publicke and generall: on-
 ly Berengarius as then impugned the same, and was
 therein publickly contradicted and specially written
 against by diuers Fathers (p) of seuerall Nations in
 that age: In so much as the fore-saide Councell of
 Laterane was at length then afterwarde assembled
 against that his then new seeming opinion. A thing
 so euident that Mr. Foxe confesseth and saith therof,
 (q) *about the yeare of our Lord 1060. the denying of Tran-
 substantiation, beganne to be accounted Heresie, and in that
 number was first one Berengarius who liued about Anno.
 1060.* So farr was Transubstantiation from being
 (as Mr. Whitaker pretendeth) first affirmed or in-
 uented after-warde. in the Councell of Laterane
 Anno. 1215. Secondly we say that also the many say-
 ings (ouer tedious here to recite) of the other much
 more auncient Fathers who liued long before the
 Laterane Councell, are so plaine and pregnant for
 Transubstantiation, that the learned Protestants thē
 selues do in plaine termes accordingly acknow-
 ledge

ledge the same, and therefore reprehend the saide Fathers: To omitte the plaine testimonie (*) herein of Ofiander and some others: in this sort it is confessed and affirmed that (r) *Damascene taught Transubstantiation* that both (s) *Damascene and Theophilacte do evidently encline to Transubstantiation*: that (t) *Gregorie the greate and Austine brought into England Transubstantiation*: that (v) *Eusebius Emislenus did speake vnprofitably of Transubstantiation* that (x) *Chrysostome doth seeme to confirme Transubstantiation*: whereto sondry other like examples might be added: A thinge so euident that *Adamus Francisci* (a learned Protestant writer) doth therefore acknowledge, how that (y) *Transubstantiation entred early into the Church*: so improperly (if not wilfully vntruly) is the foresaide example of the Laterane Councell, and Innocent the third vrged by Mr. Whitaker, and so many other of his brethren.

5 *Fistely Mr. Whitaker giueth example in Boniface the third, saying (z) he that first intituled the Romane Church to be Caput omnium ecclesiarum, the head of all Churches was Boniface the third: Whereto we answere*

(*) Ofiander in epitom. hist. eccles. Cent. 9. 10. 11. & page 95. line: saith Anno. 950. exorta est in Clero Cantuariensi acris contentio de Pane Eucharistico; alij enim asseuerabant priorem panis substantiam remanere & nihilominus simul ibi verū Christi Corpus porrigi alij verò pugnabant recitatis verbis Domini priorem substantiam elementorum prorsus euanescere atq; transire in corpus Domini. &c. And Crispinus in his booke of the estate of the Church page 286. circa med. & pag 289 initio. & 323. post medium. confesseth that Paschasius (who liued Anno Domini 880.) taught Transubstantiation.

(r) Affirmed by mr. Carelile in his booke *that Christ descended not into Hell*: fol. 58. and by Oecolampadius in libro epistolarum Oecolampadij & Suinglij. l. 3. page 661. and see Mr. Fulke against Heskens page 217 post med. & 204. ante med. & 296 line. And by Carion in chronic. page 451. initio. (s) See the treatise entituled *Commonefact. cuiusdam theologi de sacra Domini Cæna. & eiusdem Commonefact. consideratio* page 211. post med. where it is said, Theophilactus & Damascenus planè inclinant ad Transubstantiationē; & vide Chemnitij examen. part. 2. p. 83. a. paulo post med. & pa. 90. b. circa medium. (t) Humfredus in Iesuitismi part. 2. rat. 5. page 626 saith: In Ecclesiam verò quid inuenerunt Gregorius & Augustinus, intulerunt &c. Transubstantiationē &c. (v) The Centurie writers cent. 4. c. 10. col. 985. line 30. say of Eusebius Emislenus that, *parum commode de Transubstantiatione dixit. &c.* (x) The Centurie writers yndertaking in their fifth centurie .c. 4. col. 496. line 4. to set downe, *errores Doctorum huius seculi* do therein col. 517. line 23. say: *Chrysostomus Transubstantiationem videtur confirmare nam ita scribit in sermone de Eucharistia, num vides Panem? num Vinum? num sicut reliqui cibi in secessum vadunt? absit ne sic cogites, quemadmodum enim si cera igni adhibita illi assimilatur, nihil substantie remanet, nihil superfluit, sic & hic puta misteria consumi corporis substantia.*

(y) Adamus Francisci in Margarita theologica page 256. post med. saith: *Commentum Papistarum de Transubstantiatione maturè in ecclesiam irrepsit.*

(z) Whitaker contra Durxum. lib. 7. page 480. post medium.

H

that

(a) *Theodorte* (though *agretian*) in *epist. ad Renatum presbiterum* saith of the *Romane Church*, tenet enim Sancta ista sedes gubernacula regendarum cuncti orbis ecclesiarum. And in the *Counsell of Calcedon act. 1.* it is saide, and not contradicted, *Papæ vrbis Romæ, quæ est caput omnium Ecclesiarum, præcepta habemus.*

(b) *Prosper de in gratis c. 2.* saith, *sedes Roma petri quæ Pastoralis honoris facta caput mundo &c.* And *Victor Vticensis de persecutione vandolica, l. 2.* saith, *præcipue ecclesia romana quæ caput est omnium ecclesiarum:* And *Eunodius diaconus in libro de synodis sub spiniacho habitis* saith, *sanctorum voce patet pontifici, dignitatem sedis apostolicæ factam toto orbe venerabilem, dum illi quicquid fidelium est submittitur, dum totius corporis caput esse designatur: Vigilius* Bishop of Rome in *epist. ad Euterum. c. 7.* saith, *Sancta Romana Ecclesia*

&c. *Primatum tenet omnium Ecclesiarum, ad quam tam summa episcoporum negotia, & iudicia, atque quærelæ, quam & maiores Ecclesiarum quæstiones, quasi ad caput semper referenda sunt.* (c) *Greg. l. 11. ep. 54. & in quartum Psalmum Pænitentialem.* (d) *Centur. 6. c. 7. col. 425. line 38. & l. 41. & centur. 5. c. 7. col. 774. line 53.* (e) *Whitaker contra Durzum l. 7. p. 480.* (f) *Aug. de verbis apost. serm. 34.* saith, *Orationibus vero sanctæ Ecclesiæ & sacrificio salutari & elemosinis quæ pro eorum spiritibus erogantur, non est dubitandum mortuos adiuuari, ut cum eis miserecordius agatur a domino, quam eorum peccata meruerunt, hoc enim a patribus traditum vniuersa obseruat ecclesia.* And in his booke de cura pro mortuis c. 1. he saith of praier for the dead, non parua est vniuersæ ecclesiæ quæ in hac consuetudine claret autoritas. (g) *Aug. in enchirid. c. 110.* saith, *neque negandum est defunctorum animas pietate suorum viuentium releuari, cum pro illis sacrificia mediatoris offertur*

that although this point be for the matter thereof, already answered by that which hath bene heretofore saide to the former examples of *Victor*, *Zozimus*, *Boniface*, (the first) and *Celestinus*: yet to refell Mr. *Whitaker* euen in *Terminis*: whereas *Boniface* the third was Pope Anno. 607. that verie title of being *Head* is acknowledged, and given to the *Romane Church* by many Fathers (a) *Greeke* and (b) *Latin*, who liued before those times: And *Gregorie* the greate predecessor to this *Boniface*, affirmeth in sundry places, that (c) *Romana Ecclesia est omnium Ecclesiarum caput*: For and with which very title, the (d) *Centurists* do reprehend and expressly charge both him and sondry others that liued before *Bonifacius tertius*.

6 Sixtly Mr. *Whitaker* giueth example in *Gregory* the greate saying: (e) *He that first deliuered Purgatorie for a certaine Doctrine was Gregorie the greate*: whereto in *Gregories* full discharge from all Innoation in this pointe we answere, that S. *Austine* longe before *Gregorie* deliuereth the Doctrine thereof for most certaine saying: (f) *It is not to be doubted but that the dead are halpen by the Praiers of the holy Church, and the healthfull sacrifice, and almes which are employed for their soules, that God will deale with them more mercifully then their sinnes deserved, for this doth the vniuersall Church obserue as deliuered from our foresathers*: and els where he saith no lesse certainly (g) *it may not be denied but that the soules of the deceased are relined by the pietie of their li-*

ming frendes, when for them is offered the sacrifice of the mediator &c. In so much as he for the Latine Church doubted not to (h) censure Aërius for an hereticke, for his deniall of this Doctine: as alio Epiphanius for the Greeke Church, condemneth Aërius in like sort, saying against him in defence of praier & oblatiō for the dead, (i) *The Church hath receaued (this) through the wide world, it was agreed vpon before Aërius was:* Hence it is that Mr. Fulke confesseth and saith (k) Aërius taught that Praier for the dead was vnprofitable, as witnes both Epiphanius and Austine, which they count for an error: Also he acknowledgeth that (l) Ambrose, Chrysostome, and Austine allowed Praier for the dead, that (m) it was the common error of their times: that (n) the error of Purgatorie was some what risely budded in Austines time, that (o) Tertulian, Austine, Ciprian, Hierome, and a great many more do witnes that sacrifice for the dead is the tradition of the Apostles. In like manner Mr. Gifford affirmeth, that euen (p) in the (Churches) publicke worships to praie for the soules of the dead, and to offer Oblation for the dead was generall in the Church long before the daies of Austine, as appeareth in Ciprian and Tertulian, which was before him and nearer to the time of the Apostles. Whereunto might be added like testimonie from Caluine (q) So cleare is Gregorie (who liued so many ages after these Fathers) discharged from all innouation in this point:

7 Seauenthly Mr. Whitaker giueth example in Innocentius the third, affirming that (r) *He was the first that instituted auricular Confession for necessarie:* whereto we answere that an Innouation so strange and compulsorie as for men (against all naturall shamefastnes) to be constrained to confesse their secret sinnes, could neuer haue bene brought in by mans only authority, without some open and greate contradiction: If therefore Innocentius first brought in this vsage before that time strange and vntaught, what Father

(h) Aug. hær. 35. saith, of Aërius, fertur quoque propria dogmata addidisse nonnulla, dicens orare vel offerre pro mortuis oblationem, non oportere.

(i) Epiphan. hær. 75. and ibidem versus finem. He further saith, Ecclesia necessario hoc perficit traditione a patribus accepta.

(k) Mr. Fulke in his answer to a Counterfeite Catholicke pa. 44. finem.

(l) Mr. Fulke in his constitution of Purgatorie pa. 320. ante med. & p. 194. ante med. & pag. 326.

initio. & 349. circa & post med. (m) Mr. Fulke vbi

supra pa. 320. ante med. & pa. 326. initio. & 349. post med. & pa. 78. fine.

(n) Mr. Fulke vbi supra pa. 161. ante med. (o)

Mr. Fulke vbi supra page 392. ante med. & vide ibidem p. 303. circa med. & 393. post med. (p) Mr.

George Gifford in his Plaine demonstration that our Brownistes be full donatists &c. pag. 38. initio

(q) Caluin institut. l. 3. c. 5. sect. 10 acknowledg

eth that, ante mille & trecent. Annos vsu receptum fuit vt preces fierent pro defunctis (and a little after) sed fateor in errore abrepti fuerunt &c. (r)

Mr. Whitaker contra Durzum l. 7. pag. 480. post med.

(s) Witnes hereof Guido de Iacobitis c. 1. and Michaell Buchingerus in ecclesiastica, historia: And Matheus Parisius in Henrico tertio; and Iacobus Vitriacus historiz orientalis. c. 76. and Nicephorus l. 18. c. 45. (t) Haimo in psal. 31. saith licet deus dimittat peccata &c. tamen confitendū est Ministris ecclesie quia nisi confiterentur, ex sua inobediētia damnarentur; & no lesse plaine is hee (ad Euangeliū dominicæ. 15. post pentecosten ite osten dite vos sacerdotibus. (v) Bernard. in meditationibus c. 9. saith sed dicis sufficit mihi soli deo cōfiteri quia Sacerdos sine eo a peccatis me absoluerē non potest; ad quod non ego sed beatus Iacobus respondet dicens, cōfitemini alterutrū peccata vestra &c. And vide eum de interiori domo c. 37. (x) Petrus Damianus: epist. 1. alleadgerth a notable example in prooffe hereof: (& vide eum in lerm. 2. de S. Andrea Apostolo) and concludeth aduising men not to deferre their confession. (y) Concil. 2. Cabilonense (which was Anno. 813) can 32. saith, Sed & hoc emendatione egere perspeximus, quod quidam dum confitentur peccata sua Sacerdotibus non plenē id faciunt &c. And Alenuus who liued Anno. 730. l. de diuinis officijs c. 13. in c. Ieiunij, saith. confiteatur omnia peccata sua quæ recordare potest &c. quo facto fixis genibus in terram & super ipsa inuixus stans suppliciter tensis manibus blandō ac flexibili vultu respiciens sacerdotem, dicat &c. And see Aug. de visitatione infirmorum l. 2. c. 4. and l. 50. homiliarum hom. 49. c. 3. and Hospinianus in historia sacramentaria l. 4. pa. 366. circa med. reproueth the same Doctrine of *Auricular Confession*, in Peter Lombard who (saith he) liued Anno. 1150. & also in Hugo de S. Victore who liued (saith he) about the year 1130. both of them before Innocēt the third. (z) See Basills words. hereafter tract 3. sect. 1 in the margent vnder the letter a. (a) See the wordes of Leo hereafter tract 3. sect. 1. in the margent vnder the letter a. (b) Vide ibidem. (c) The centurie writers cent. 3. c. 6. col. 127. l. 28. say, absolutionē deinde a peccatis ita conferebant, si qui pænitentiam agebant, peccatum prius confessi essent: lic enim confessionē magnopere Tertulianus vrgent in libro de pænitentia; & vñtātam fuisse priuatam confessionem qua delicta & cogitata quoque praua confessi sunt, ex aliquot Cipriani locis apparit, vt ex sermone quinto de lapsis, & l. 3 epistolarū, epistola

or other writer of that age then resisted it? or who is witnes to this change? Herein Mr. Whitaker is silent. But to cleare Innocentius who was Pope about Anno. 1200. It is euident that the *Iacobites* were condemned Anno. 600. For affirming that (s) we are to confesse our sinnes to God only and that Confession of sinnes to a Priest is not needfull. And Haimo (t) who liued about Anno. 790. expresseth the like agreeable Doctrine of the Church in his time: as also S. Bernard (v) Petrus Damianus and others (y) who all liued before Innocent the third, do the like for their times. To omitte that S. Basill affirmeth plainly that Confession is (z) Necessary: and that S. Leo affirmeth it to be Christs (a) institution, teaching with all euen (b) secret Confession: Our aduersaries the centurie writers (c) speaking of the auncient Churches vsage euen in those former times of Ciprian and Tertulian, do out of their writings most plainly collecte and set downe priuate Confession euen of thoughts and lesser sinnes: and that it was as then commaunded and thought necessarie. So greatly is Mr. Whitaker mistaken in this example.

8 Eightly Mr. Whitaker giueth example in Pope Nicholas the second, saying of him (d) *Qui primus docuit corpus Christi sensualiter tractari. frangi & dentibus atteri is Nicholas secundus fuit*: Whereto we aunswere 1. First that the matter hereof is already sufficiently answered by that which hath bene heretofore saide concerning The fourth former example of Transubstantiation, and the confessed antiquitie thereof in many Fathers who liued long before this Pope Nicholas the second: 2. Secondly cōcerning the phrase (which is but a verball obiection) S. Chrysostome (many ages before Pope Nicholas) saide in like manner, (e) *Ipsū vides, ipsum tangis, ipsum comedis*: And else where (f) *Non se tantum videri permittet desiderantibus, sed & tangi & manducari & dentes carni suae insigi*: And in what true and sober sence, these words may (in regard (g) of Christs Body Really present in the Sacrament) be vied, is at large affirmed by our aduersaries the Lutheranes, who doubt not specially to (h) defend against their other brethren our aduersaries, this very obiection concerning Pope Nicholas.

9 Ninthly and lastly (for we will not in this our discourse which toucheth only Rome, be tedious in rehearsing Mr. Whitakers other vnttrue and impertinent examples concerning other Churches or Bishops,) Mr. Whitaker (for wante of greater matter) chargeth Pope Calixtus that (i) *he was the first that or-*

gard of it like presence in the Sacrament be likewise saide to be handled, broken, &c. (h) Iacobus Andreas in confut. disput. Iohann. Iacobi Grinæi pa. 214. ante med. saith, quomodo autem corpus Christi in hoc sacramento dentibus teri, videri, tangi, dicatur, quæ non à Lutherò recens inuentæ & in ecclesiam introductæ, sed eruditæ, piæ, & orthodoxæ vetustatis phrazes sunt, &c. Luculenter explicatum est. And page 215. post medium. Hee saith: Hæc Berengario à Papa Nicholao & sinodo præscripta pallinodia nihil continet, quod in scriptis orthodoxorū Patrum, Chrysostomi in primis non continetur: & vide page 306. And of Luthers like allowance and defence of Pope Nicholas herein, vide ibidem page 307. initio. & fine. And se the booke entituled apologia modesta ad acta conuentus quindecim theol. torgæ nuper habit page 36. post medium.

(i) Whitaker contra Duræum l. 7. pag. 480.

14. & 16. vbi diserte ait in minoribus etiam peccatis quæ quidē non in deum committuntur, necesse est ad exomologesin venire, idque frequenter fieri iubet l. 1. epist. 3. &c. (d) Whitaker contra Duræum l. 7. pa. 480. (e) Chrysostom in Math. hom. 83. post med. (f) Chrysostom in Iohn hom. 45. post med. (g) As S. Paule in like regard saith, *This is my Body which is broken for you* 1. cor 11, 24. and Calvin de cæna dom. inter opuscula saith in like manner, *Iohn Baptist saith, he sawe the holy Ghost descending, if we looke narrowly. we shall finde he sawe nothing but a Dove &c. Yet because hee knewe that vision to be &c. a most certaine signe of the presence of the Holy Ghost, he bouldely affirmeth that he sawe him &c.* As the holy Ghost is in regard of this foresaid presence saide to be seene and to descend: so may Christs Body in re-

(k)
Se hertofore tract 1. sect 7
letter r.

(l)
Mr. Whitaker l. 3. contra
Durzum pag. 277. ante
med. And Bucanus in loc.
comun. pag. 466. saith:
non est nostrum designare
quo temporis momento
ceperit ecclesia deficere
&c.

(m)
Mr. Whitaker l. 7. contra
Durzum pag. 477. post
med.

(n)
Whitaker contra Camp.
rat. 7. pag. 101. & 102.

(o)
Whitaker contra Camp.
ibidem.

deined *Ieiunium quatuor temporum* where-vnto for so much as this auncient Pope was the imediate successor (next but one) to *Victor*, we answered as heretofore did the Lord Archbishope of Canterbury concerning *Victor* saying: (k) *By this you add more credit to the cause then you are aware of: &c.* And seeming that Mr. Whitaker can alleadge no auncient writer charging *Calixtus* with Innouation herein, the example therfore and authoritie of so auncient a Father, doth not so much impugne as giue credit to this appointed fast, so as further answer herevnto is needlesse.

Mr. Whitaker hauing thus failed in euery one of those examples whereof he made bould to giue instance, and the Romane Church being found therein free from all supposed change or Innouatiō: how much the rather now are we to esteeme it no lesse cleared from change in those other so many & greate Doctrines, whereof he is not able to aforde so much as colour of instance to the contrarie? his apparent want in that behalfe being such as enforced him for shew of varietie, to giue (as before) seuerall examples concerning one & the same question, as namely concerning the Blessed Sacrament, and the Popes forsaide Primacie. In all which neuertheless he had so little trust and did so well fore knowe the discoverable weakenes thereof, that he else where protesteth plainly that he and his breethren (l) are not bound to answer in what age Superstition crepte into the Church, and that (m) it is not needfull for them to search out in histories the beginning of this change: And for that in deed he right well knewe that he could not shew the same, therefore quite against his owne former examples, and in prooffe that it cannot be shewed, he alleageth similitudes of (n) the haire of a mans head which waxe not whit sodainly, but by degree not to bee discerned: and of (o) sisters entring into a building, at first not to be perceaued. &c. and so with deceitfull and

and (p) misapplied resemblances, laboureth to perplex and sophisticate his readers Iudgement, wherein to beare with his bouldenes, and to admitte (for the time) his saide similituds for pertinēt, yet is al this vnable to relieue our aduersaries: for though we should be sparing herevpon to charge thē with shewing the first begining of so great a chang as is by thē imagined (which is all that by these foresaide-misapplied resemblances, our aduersaries do wrongefully vrge) neuertheless at the least yet, we are in all reason to expect, that (according to the nature of these their owne examples) (q) they should discouer and describe to vs some proceedings and increase of this supposed change: If therefore they say that this change was not made all at once, but by little and little, sometimes in one point of faith, some times in an other, then are they accordingly to shew forth those seuerall little changes or some degrees of the increase and proceedings therof. As what be those seuerall points of faith so by degrees at seuerall times changed, which bee the Popes that were agentes therin, & who be the fathers that impugned the same &c. In this sort (to omitte the like in (*) D. Sarauia) doth the L. Archbishoppe of Canterburie defending (1) *Cathedrall Churches* against Mr. Carthwright, (2) *demaunde* accordingly of him: *from what Pope they came or in what time they were first inuented*: Affirming withall (else where) against the Puritanes that (3) *for so much as the originall and beginning of these names Metropolitaines Archbishops &c. cannot be founde, it is (therefore) to bee supposed, that they had their originall from the Apostles, for* (saith he) *S. Austine hath this rule &c.* In defence wher-

initio. saith vpon like occasion, respondeo id dici non sat esse, sed ex historijs demonstrandum esse quæ illa fuerint schismata, & vbi & quando nata, & quomodo inde tam vniuersalis consuetudo fuerit profecta: And see him further, ibidem pag. 429. initio.

(1) Mr. VVhitgiste in his defence &c. pag. 747. initio. (2) Mr. VVhitgiste ibidem. (3) See heretofore Tra. 1. Sect. 3. l. m. num. 13.

(p)

Deceitfull and misapplied in many respects: As 1. In that the haire, nor so much as any one haire of a mans head are instantly at the first become white or changed. Neither doth every first beginning of decay in buildings at the first become an outward & markeable ruine, wher as in Doctrine every opinion is at the first either true or false: 2. Secondly the first whitenes of some few haire, and the first decay in buildings cannot be at the first discerned, though they were precisely regarded, which is otherwise in change of Doctrine: 3. Thirdly none is specially charged so precisely to marke these, whereas on the contrary, it is the special charge not of a few, but of all the Churches Pastors not only to marke but also publickly to withstand the other. (q) For though the first whit haire or flister be not discerned, yet the further degrees & increase thereof are markeable & discerned. () Sarauia in defensione tractationis de diuersis ministrorum gradibus. cap. 23. p. 362.*

(4)
See heretofore Tract. 1.
Sect. 3, l. n. num. 14.

(5) Hierom ad clithi-
phonem. (6) VVbi-
taker contra durzum l. 7.
pag. 479. paulo post med.
sunt, multum autem ad
hæreses refutandas con-
ferre, earum originē nosse
nemo negat. (7) See
hereafter Tract. 2. cap. 2.
Sect. 1. 2. a. b. d. (8)
Hereafter Tract. 2. ca. 2.
Sect. 1. l. 1. & ibidē l. p. q.
r. (9) See hereafter
tract. 2. ca. 2. Sect. 1. l. p.
(10) See this at large in
the severall treatises of Ire-
neus, Epiphanius, Theodoret
Augustine, Damascene, &c.
written purposely by the
against heresies:

(11)
1 First concerning the
defection of the Greeke
Church, the more auncient
examples thereof in
Paulus samosetanus, ma-
cedonius, Nestorius &c.
are so memorable as fur-
ther testimonie thereof
needeth not. 2 Secondly
as concerning the seve-
rall defections for later times of the Greeke Church from the Romane, they are testified
by Nicephorus, Zonaras, Cleyas, Hunbertus against Nicetas, and others. And in part by some
Protestants, as namely by Crispinus in his discourse of the estate of the Church pag. 364.
fine. & 253. initio. And by Oslander in his Epitom. Centur 9. 10. 11 &c. p. 144. circa med. &
156. post med. & 261. fine. & 262. fine. & by Mr. Sparke against M. Iohn de Albines p. 158
And by Keckermanus in Sistem theol. l. 1. pag. 68. & 69. Twelue times or there aboutes
hath the Greeke Church reconciled it selfe to Rome, and afterwarde fallen from thence
being thereupon now at last wholly oppressed with barbarouse turcisme. 3 Thirdly as con-
cerning the severall errors (fewe in comparison) wherein the Greeke Church at this day
dissenteth from the Romane: their beginning and contradiction is notoriouse: As for ex-
ample their deniall of subiection to the Romane sea was begune by Iohn of Constantinople
and he therevpon specially contradicted by Gregorie the Greate l. 4. ep. 34. & 36. & l. 7.

TORS

ep. 36. & 64. and by Pellagius in his epistle, vniuersis Episcopis qui illicita vocatione Ioannis Constantinop. ad sinodum conuenerunt. Also their deniall of praier for the dead. was begunne by Aetius and contradicted in him by Austine hær. 53. and by Epiphanius hær 75. And yet afterwards in both these doctrines they conformed them selues to Rome, as is reported by Mr. Sparke vbi supra. and by Oslander cent. 15. page 477. and by Crispinus vbi supra pag. 451. In like manner their defence of mariage of Priestes was contradicted against Theodorus by Chrysostom. in epist. 6. ad Theodorum Monachum: and against certaine other by Epiphanius hær. 59. ante med. Also their deniall of the holy ghost proceeding from the Father and the Sonne was begunne and gaine saide about Anno 764 as witnesseth our aduersarie Keckermanus in sistem. theolog. pag. 68. the deniall of vnleavened bread in celebration of the Sacrament was begunne about Anno Domini 1053 as appeareth by Leo the .9. in epist. ad Michaelen Episcopum Constantinop. c. 5. and by Oslander cent. 11. page 156. post med. And by the centurie writers cent. 11. c. 8.

Like example might be giuen of their other, but few and lesser errors. the which Anno Domini 870. consist (as appeareth by testimonie of Crispinus in his discourse of the estate of the Church page 253. initio) but only in the Primacie and the diuersitie of Ceremonies All which notwithstanding they do vehemently professe to detest the Protestants religion, as appeareth by the two seuerall treatises translated lately into lattine, the one made by Hieremias Patriarch of Constantinople, the other entituled *responsio Ioannis Basilij magni duci Musconie &c.* Anno 1570. And published and replied vnto by Ioannes Lasicius a Protestant writer of Poland, and extant in the booke intituled *de Russorum Musconitarum & Tartarorum religione &c.* printed 1582. And it appeareth in the treatise set forth euen by the Protestant diuines of witeberg, entituled *acta theologorum witebergenium & Hieremias Patriarche constantinop. de Augustana confessione &c.* Printed witeberga Anno 1584 that the Greeke Church yet to this day professeth and teacheth Inuocation of Saintes and Angells (pag. 55. fine. 102. ante med. & 128. initio) Reliques (pag. 243. fine. & 368. post med.) worshipping of Images, (pag. 243. initio 244. circa & post med. 247. ante med. & 251. fine) Transubstantiation (pag. 86. initio 96. initio. 100. circa med. 240. post med. & 318.) Sacrifice (pag. 103. & 104. post med.) The signifying Ceremonies of the Masse: pag. 97. Circa med. And see the marginall note thereupon. And pag. 99. & 100. Auricular Confession in presat. ante med & in libro pag. 87. initio. & 130. post med. Enioyned satisfaction: pag. 79. & 89. post med. Confirmation with Chrisme: (pag. 78. initio. & 238. fine.) Extreame vnction: (pag. 242. initio & 326. ante med.) And all the seauen Sacraments (pag. 77. Circa med. & 242. Also Praier for the dead page 93. post med. 102. ante med. & 109. post med. Sacrifice for the dead: page 95. circa med. & 104. post med. Almes for the dead. page 93. post med. & 109. circa med. Freewill page 224. circa med. 296. ante med. & 367 circa med. Monachisme: page 132 ante med. & 257. ante med. Vowes of chastitie: page 111. circa med. & 129. post med. & 135 post med. The fast of Lent and other seitt fasting daies page 126 fine. That Priestes may not Marry after orders taken: page 129. circa med. and lastly (to omitt many other) that the tradition and doctrine of the Fathers is to be kept page 131 fine 138. initio & 142. so plainly in all these chiefe points doth the greeke Church yet to this day remaine vnchanged.

rors, not few but many, not small but of importance not of beleefe only but also of praetize (as praier for the dead: Praier to Saintes: Pilgrimage. Vowed Chastitie: Monachisme: Offering of externall sacrifice to God. and a-

¹²
Nappeire vpon the reuelations. page 68.

¹³
Nappeire ibidem.
(14)

Ibidem page 239. ante med. (15) Reported at large by the centurie writers in the fiftie Chapter of their seuerall Centuries of euery age.

(16)
This is testified by the centurie writers vbi supra and by the other ecclesiasticall writers of euery age: and see hereafter tra. 2.c.2. sect. 9. l. 2.

(17)
Wheras our aduersaries pretend that Honorius the third who was Pope Anno. 1220. did first bring in the adoration of the Sacrament: it is a meere fiction, for no writer of that age did gaine say or so much as charge him

with Innovation therein, onely he did ordaine that Priestes should admonish the people against their negligence in that behalfe. Before this Honorius Odo Parisiensis, who lived 1175. (in synodicis constitutionibus cap. 5. de sacram. Altaris) saith in like maner: Frequenter moneantur Laici, ut ubicunque viderint deferri Corpus Domini, statim genua flectant tanquam Domino & creatori suo, & iunctis manibus quoadusque transferint orient: also Algerus Anno Domini. 1060. l. de sacram. Eucharist l. 2. c. 3. fine. saith, Hac fide ipsum sacramentum quasi diuinum quiddam & rationabile alloquimur, & rogamus: Agnus dei qui tollis peccata mundi miserere nobis, quia non quod videtur, sed quod verè est, Christum ibi esse credimus. Also Antonius Prætorius a learned Calvinist in libro de sacramentis pa. 288. prope initium: Telling how Damascene taught Transubstantiation, with all further saith Anno. 735. Subsecutus est Panis adoratio, ac si ipse Christus esset. And so accordingly Ca- rion in his Chronic. (pag. 451. prope initium, doth not only charge Damascene most ex- pressly with transubstantiation, but doth also (ibidem pag. 476. circa med. & 477. paulo ante

boue all (to omitte many other) the externall adoring (as protestants thinke of Bread and Wine for God,) neither keepe these priuate to her selfe, but there- withal infect so many Christian Nations (12) Reigne- ning vniuersally: and all this as Mr. Napeire confes- seth (13) without anie debateable contradiction (14) neuer suffering for the space of a 1000. yeares after Siluester the first, (nor before for any thing that is alleadged, so much as) any to be seene vouchable or visible of the true Church to match or encounter her: (whereas yet our ad- uersaries them selues, do acknowledge and reporte (15) the confessed and knowne heretickes who in- euery of the foresaid ages, haue in other points open- ly and bouldely contradicted (16) the R O M A N Church) And though we shoulde suppose all this so strangely to haue hapned, coulde yet so great and strange a wonder but so much as in that one fore- saide example of (17) adoring the sacrament for God, (much more in so many other pointes of faith) haue bene so brought and deuulged into so many Chri- stian Nations nere and remote, and not once testi- fied or remembred, so much as by any one of the Churches enemies neither hereticall nor prophane: were the Churches owne pastors, her home enemies and strangers to her Religion all of them silent herein,

ante med.) place Artolatria. That is to say (saith he) the odoratiō of the reserved and eluatiō of Bread (sequentibus Annis quingentis &c.) within the second five hundred yeares after Christ. By which only premisses as it is cleare and confessed that adoration of the sacrament was vied long before the time of Honorius the third. So also it is as euident and confessed by Protestantes, and namely by Mr. Foxe (act mon. pag. 896. b. fine. and after the edition of Anno 1596. pag. 1276. a. line 14.) that if thus Honorius did not beginne the same, the first beginning thereof, is then so farr from being found, that we cannot (saith Mr. Foxe) finde it to come in by any other: Add but now here-vnto the aunswerable testimonies of Augustine in Psalm. 98. of Ambrose de spiritu Sancto l. 3. c. 12. of Theodoret dial. 2. of Chrysostome in 1. cor. hom. 24. of Basil de spiritu Sancto cap. 27. of Nazianzen, in Epitaph Gorgoniz, and of Dionisius Areopagita, de Eccles. Hierach. c. 3. which are so plaine and agreeable with our externall adoration of Christ in the Sacrament, that our aduersaries Chemnitius doth for such alleadge sondry of them against our aduersaries the sacramentaries (in his examen Concil. Trident part. 2. p. 92.)

THAT CATHOLICKES ARE ABLE TO
prooue the contrary even by Testimonie of the learned
Protestants.

§ 8

AN D although the prooue of the ROMANE Churches supposed change of her religion lying on our aduersaries part, and hitherto wanting, might be matter in this behalfe sufficient to offer vnto your HIGHNES learned Iudgment, yet will we our selues in surplusage exhibit further demonstratiō of her not change in any needefull article of faith, by manifest testimonie from our learned aduersaries: First then it is heretofore fully proued by euident confession of the learned Protestants (aswell in generall, (a) as also concerning euery point of faith in perticuler) (b) that in the time of Gregorie the great Bishoppe of Rome, the Romane Church professed our now Catholicke, or (as they terme it) Popishe faith; and that shee hath persenered in profession thereof euer since that time, is confessed likewise by our aduersaries, and made so euident by all histories as that to vndertake further proote thereof were

(a)
 This is fullie confessed heretofore Tract 1. Sect 2 paulo post initium, and Mr. Fulke in his answere to a counterfaite Catholicke pag. 36. initio. affirmeth also that, the religion of the Papists, came in and preuailed in the yeare of our Lord 607.

(b)
 This is heretofore proued Tract. 1. Sect. 1. in the margent at the letter d.

(c) Confessed hertofore tract 1. sect. 2. in the margent at the letter l. and also at this marke *. And Mr. Fulke in his aunswere to a counterfaite Catholicke pag. 27. circa med. speaking of Boniface the thurd who was Bishope of Rome the 2 yeare after the death of Gregorie the greate (teste Anastasio l. de vicio Pontificum) saith the Popes from Boniface the 3. were all blasphemous heretickes & Antichristes: And he affirmeth the same in his confutation of Purgatorie pag. 344. post med. And he likewise affirmeth Boniface the third to be Antichrist, and that vnder him The Papistes religion preuailed (in his foresaid aunswere to a Counterfaite Catholicke pag. 36. and in his confutation of Purgatorie pa. 194. paulo post med. & vide Whitakerum l. de Ecclesia pa. 260. fine. & 261.

(d) This is manifestly affirmed and collected from the Ecclesiasticall writers of euery age, and by our aduersaries the Centurie writers, in euery of their seuerall Centuries.

(e) Mr. Fulke in his confutation of Purgatory p. 374. post med. (f) Whitaker de Ecclesia pa. 278. post med. speaking of certaine Apostolicke Churches, & amongst them of Rome by name: saith, vnde intelligimus cur ad illas Ecclesias prouocaret Tertullianus, nimirum quia tum Doctrinā Apostolicam perpetua successione tenebant.

(*) Zanchius de vera relig. p. 148. circa med.

(g) In Mr. Fulkes confutation of purga. p. 372. ante med. (h) Ibidem p. 373. paulo ante med.

ousnes both (c) improper and needelesse. This (d) Gregorie liued somewhat within the first 600. yeares after Christ, so that hauing now hereby already proued the continued profession of the Romane Church in our now taught Catholicke faith for all these last thousand yeares: The only difficultie and doubt least to be examined, is whether that shee did make change of her faith, during these other foresaid first 600 yeares next after Christ.

This being the maine pointe or issue of this present controuersie, we will now first examine for how many hundreth yeares next after Christ, the Church of Rome is confessed to haue perseuered without reuolt or chang in the faith first to her deliuered: In discovery whereof, whereas our writers do obiect, how that Tertullian prouoked the heretickes of his time with the succession of the Romane Bishopes, Mr. D. Fulke aunswering thereto affirmeth the reason thereof to be, for that (saith he) (e) *The Church of Rome reteined by succession untill Tertullians dayes that faith which it did first receaue of the Apostles*: With whome agreeth herein Mr. D. Whitaker (f) and Hierome (*) Zanchius and where one of our writers vrgeth (g) the succession of the Romane Bishopes by example of Irenaeus, Ciprian, Tertullian, Optatus, Hierome, Austine, and Vincentius Lirinensis, Mr. Fulke aunswereth thereto saying, (h) *that these men specially named the Church of Rome. It was because the Church of Rome at that time, as it was founded by the Apostles, so it continued in the Doctrin of the Apostles*. And Mr. D. Rainoldes being prouoked in the same kinde acknowledgeth in

like manner that (i) the succession of the Romane Bishops was a proofe of the true faith in the time of *Austine, Epiphanius, Optatus, Tertullian, and Irenaeus* &c. And the like acknowledgment or aunswere thereto, is made by many other (k) learned Protestants: only we will conclude with *Caluin*, who setteth downe our fore-saide allegation saying of vs (l) *I by in dedde sett forth their Church to vs very gloriously &c. They repaire out of Irenaeus, Tertullian, Origen, Augustine and others, how highly they esteemed this succession: Where to he then aunswere-eth and giueth his like reason thereof, saying, (*) Considering it was a matter out of all doubt that from the beginning euen vntill that time, nothing was changed in Doctrin, the (fore-saide) holy Doctores took in argument that which was sufficient for the overthrowing of all new errors, (to witte) that they (viz. the hereticke) oppugned the Doctrin which euen from the very Apostles them selues had bene inuol'able and with one consent retained: And in his booke of Institutions set forth in French he saith expressly that (m) It was a thing notoriouse & without doubt, that after the Apostles age vntill those (fore-said) times, no change was made in Doctrin neither at Rome nor at other Citties: So plainly do our learned aduersaries acknowledge that no change of faith was made by*

without spot. And pag. 628. paulo post med. he further saith, the godly Fathers (of those fore saide times) sought to the Church of Rome, which then for puritie in religion, and constancie in the same was most famousse aboue all others. (l)

Caluin institut l. 4. c. 2. sect. 2. saith Magnifice illi quidem suam nobis Ecclesiam comendant: elegant enim eam apud se initio sana Doctrina & sanguine Martirum bene fundatam, perpetua Episcoporum successione conseruatam fuisse ne intercideret; commemorant quanti hanc successionem fecerunt, Irenaeus, Tertullianus, Origenes, Augustinus, & alij. (*)

Cum extra controuersiam esset nihil a principio vsque ad illam aetatem mutatum fuisse in Doctrina, sumebant quod omnibus nouis erroribus conficiendis sufficeret, illos opugnare Doctrinam ab ipsis vsque Apostolis constanter & unanimi assensu retentam. (Caluin vbi supra l. 4 cap. 2. sect. 3.)

(m) *Caluin in his institutions in French Printed at Geneua by Corradus Badius, Anno. 1562. saith, C'estoyt vne chose notoire & sans doute, que depuis L'age des Apostres, iusques a leur temps, il ne s'estoit fait nul. Changement de Doctrin, ny a Rome ny aux autres villes.*

(i) *Mr. D. Rainoldes in his conferce with M. Harte pa. 442. post med.*

(k) *Ridley in Mr. Foxe actes and Monuments p. 1359. b. circa med. saith, The Patriarche of Rome in the Apostles time, & longe after was a greate maintainer & setter forth of Christs glory in the which aboue all other Countries and Regions was Preached the true gospell, the sacraments were most duly administred &c. After the Emperors became Christians the gospell there flourished most: And Mr. Iuell in his reply to M. Harding pa. 246. ante med. saith, As well S. Austine as also other godly fathers rightlie yielded reuerence to the see of Rome &c. For the puritie of religion which was there preserved a longe time*

the Romane Church from the Apostles age vntill the times of *Saint Austine, Epiphanius, Optatus &c.* Which was for *four hundred and fortie* yeares after Christ.

The Church of Rome being then thus cleared from all change of Doctrine (at the least concerning any needfull article offaith which is the only point now pertinent and questionable) during aswell the first 440. yeares after Christ, as also the other thousand yeares now last past. There remaineth only to be examined, the interim of those 160. yeares which passed betweene the saide first 440. and the saide other last 1000. yeares; in which meane time, if no such supposed change was, then doth it hereof vnauidably follow that as the Church of Rome at first receaued and professed the right faith, so likewise she doth yet still to this day continew and preserue the same.

The matter being as then (euen from the testimonies of our learned aduersaries) made thus issuable, and plainly deduced to this certainty or narrow compasse of time: we haue here often prouoked the to giue example or instance of this their supposed change in the Romane Church during the saide meane time of 160. yeares. In full discouery of which point, we will breifly vrge three speciall reasons next ensuing: As *First* seeing the scriptures do witness to vs aswel that Christ hath placed in his Church (n) *Pastors and Doctours*, (to continew) to the consummation of *Saints*, vntill we all meete in the vnitie of faith, euen as our aduersaries do here-vpon expounde) (o) *for euer*: as also that these (p) *watchmen* or (*) *Pastors* (q) *shall not be silent*, but shall (as Mr. Fulke confesseth) (r) *alwaies resist all false opinion* (euen) (s) *with open reprobation* which thing is also other-wise most euident, in that by the Iudgment of all men (t) *Christes true Church*

(n)
Ephes. 4, 11, 12, 13.

(o)
Mr. Fulke against the Remish testament in Ephes. 4. fol. 335. a. initio. And Calvin institut. (Printed Geneue 1550.) c. 8. de fide. sect. 37, 38. p. 233. 234. & melancthon in loc. Comun. (Printed 1561.) c. de Ecclesia.

(p)
Esay. 62, 6.

(*)
See the margi. notes of the English Bible of Anno 1576. in Esay 62, 6.

(q)
Esay 62, 6.

(r)
Mr. Fulk in his answere to a counterfaite Catholicke pa. 11. initio.

(s)
Mr. Fulke ibidem pa. 91. ante medium.

(t)
See this confessed hereafter tract 2. c. 1. sect. 6. in the margent at the letter m. & tract 2. c. 2. sect. 13. in the margent at the letter r.

Church must ever continue, but the true Church she neither is nor can be, if she faile so much in dutie, as to suffer so many supposed errors to assaulte & inuade her Children, without some open defence and resistance to the contrarie: Therefore so many and so important Doctrines, as *Merit of workes*, *Praier for the dead*, *Praier to Saints*, *Free-will*, *Reall presence*, *Adoration of Christ in the sacrament*, *Sacrifice of the Masse*, *The vnmarried life of Priestes*, and so many other moe such like, could neuer (supposing they were errors) haue in so small a compasse as of those saide 160. yeares, bene brought to haue bene as then begunne and publicly professed by the Romane Church, without greate difficultie of resistance and open reprehension of some one or other Godly man in some parte of the true Church. The examples (u) aswell of the times then precedent wherein were so contradicted but for some one or other seuerall opinion. The *Valētinians*, *Tatianists*, *Manichees*, *Arianes*, &c. As also of the ages then subsequent, in which were in like sorte contradicted the seuerall (x) other heresies of euery age, and all yet to this day manifouldly recorded, giue plentiful demonstration herein. The like examples also of the very foresaide 160. yeares now in question afforde no lesse euidence hereof, for euen as then were contradicted for their seuerall opinions to vs, yet at this day discerned and knowne not only the (y) *Pelagians*, (z) *Nestorians*, (a) *Donatists* (b) *Monothelites* &c. But also (which argueth this matter most inuincible and clearely for vs and against our aduersaries) sondry heretickes for their then priuate and singular denying (as protestants now do) sondry points of our now professed Catholicke faith. The vndoubted examples whereof, are many and by our very aduersaries acknowledged: So euen in or (which is more stronge) nexte before the beginning of the saide 160. yeares

(x)

(u)

These examples are yet extant, and to be found in Irenaeus in libro aduersus haereses. And in Epiphanius and Augustine in their seuerall bookes against haereses.

(x)

These examples are collected out of the Fathers of euery of those ages by the Protestant writers, as namely by the *Centurie writers* in their fift Chapter of euery seuerall Centurie: See also *Pantaleon* in his *Chronologic*, and *Osiander* in his *seuerall centuries*.

(y)

Aug. l. de haeresibus ad quodauultdeum har. 88.

(z)

Aug. ibidem har. 91.

(a)

Aug. ibidem har. 69.

(b)

Sexta synod. Constantinop. and see Centur. 6. col. 313. line 37.

(c)

Hereof see Aug. hxr. 53. and Epiphanius hxr. 75. ante med. And Mr. Fulke in his aunswere to a Counterfaite Catholike pag. 44. line. & 45. initio. Confesseth this saying, *I will not dissemble that which you thinke the greatest matter, Acrius taught that Praier for the dead was unprofitable as witnes both Epiphanius and*

Austine, which they conempt for an error: Also he taught that fasting daies are not to be obserued: And see this confessed in like manner by Pantaleon in Chronographia pag. 28. initio.

(d) Hierom contra Vigilantium c. 2. & 3. And Mr. Fulke confesseth this likewise, vbi supra pag. 46. paulo ante med. saying, *Last of all Vigilantium shall be brought in who wrote against Inuocation of Saints, superstition of Reliques, and other Ceremonies, him Hierome reproveth. & vide centur. 4. col. 1250. line 45. And Osiander in epitom. cent. 4. l. 4. pag. 506. ante med. And see this further confessed by Crispinus in his discourse of the estate of the Church pag. 131. post med.*

(*) Functius (a Protestant writer) in libro 7. Comentariorum in precedent. Chronologiam. At Anno. Christi 494. confesseth saying, Porro is xenayas primus in Ecclesia bellum contra imagines excitauit: And Nicephorus in hist. Eccles. l. 16. c. 27, saith, Xenayas iste primus (o audacem animam & os impudens) vocem illam euomuit, Christi & eorum qui illi placuere imagines venerandas non esse. And see also hereof Cedrenus in compendio histor.

(c) Hierome contra Vigilantium prope finem. saith, quod autem asseris eos melius facere qui vtuntur rebus suis & paulatim fructus possessionum suarum pauperibus diuidunt, quam illos qui possessionibus venundatis semel omnia largiuntur; non a me eis sed a Domino respondebitur *se vis esse perfectus, vade & vende omnia que habes & da Pauperibus & veni, sequere me.* Ad eum loquitur qui vult esse perfectus &c. iste quem tu laudas, secundus & tertius gradus est, quem & nos recipimus dummodo sciamus prima secundis & tertijs preferenda; nec a suo studio monachi deterendi sunt a te lingua viperæ & morsu iactantissimo, de quibus argumentaris & dicis; si omnes se clauerint & fuerint in solitudine, quis celebrabit Ecclesias, &c. And see this plainly confessed by Crispinus in his booke of the estate of the Church pag. 131. and 132.

(i) In like manner is Ianuarins for this like Doctrine reprovod by S. Austine serm. 49. ex diuersis cap. 1. and Iustus is for the same reprovod by Gregorie l. 4. dial. c. 55. And see further hereof Leo ep. 92. ad rusticum. And concil. Chalcedon cap. 7. and Austine ep. 89. ad Hillarium and Chrisostom l. aduersus vituperatores vitæ monasticæ.

(g) See this hereafter Tract. 3. Sect. 1. in the margin at the letter x.

(h) Hierom in proem. librorum aduersus Pelagianos fine. saith, Manichæorum est hominum damnare naturam, & liberum auferre arbitrium. & dei adiutorium: And see Hierom in explan. symb. ad damasum. And S. Austine de fide contra manich. c. 9. saith,

Manichees

*Aduersus hæc solita cæcitate manichæi latrant, & cum conuincuntur naturam non esse malum, sed in potestate esse hominis facere bene aut male, dicunt non esse animæ liberam voluntatem, & non vident cæcitatem suam &c. & vide ibidem cap. 10. & in actis cum felice manichæo l. 2. cap. 4. And Chrysostom in Iohn hom. 45. prope initium saith, *Christi fuisse eo them, no man can come to me, except the Father who sent me drawe him: Here at the Manichees do rise vp contending by testimony of this scripture that we can do nothing of our selues &c. But this teacheth not awaie our freewill, but sheweth that we neede Gods helpe. And concerning the other point touching Baptisme, Mr. Whitaker l. 10. contra Duræum pa. 883. confesseth the same saying: Nos in Baptismo peccata remitti & gratiam conferri credimus ac docemus, quod negare soliti sunt Manichæi, ergo nos à Manichæis alieni sumus. & vide Sacerdium loc. commun. tom. 1. de Baptismo fol. 231. b. post medium.**

(i)

Manichees The deniall of the necessitie of Childrens Baptisme in the (i) **Pelagians** The deniall of the Blessed Sacraments reseruatiō in the (k) **Anthropomorphites** The deniall of the single & vnmarried life of Priests in (l) **Vigilantius**, (m) **Iouinian** and (n) others. The deniall of enioyned times of penance in the heretickes called (o) **Audians**: The deniall of the diuer-

Innocentius in rescripto ad mileuitanum conciliū post med. saith of the Pelagians, illud vero quod vestra fraternitas eos asserit predicare, paruulos æternæ vitæ præmijs absque Baptismatis gratia posse donari, perfatum est: In like plaine manner

is this pointe condemned in the Pelagians by S. Austine hæc. 88. & contra Iul. Pelag. l. 6. c. 7. & de pecc. mer. & rem. l. 2. c. 9. & 27. and by S. Leo. ep. 86. ad Episcopum Aquilensem. (k) **Cirill** ad Calosyrium saith. *I heare they say that the mysticall blessing, If any remnant thereof do remaine till the nexte day following is vnprofitable to sanctification, but they are mad in so saying, for Christ is not made another, neither shall his body be changed but the vertue of blessing and liuely grace doe alwaies remaine in it. This pointe is so plaine and confessed that Peter Martir aduersus Stephani Gardeneri librum de Eucharistia printed Basilea Anno 1581 obiect. 213. col. 838. post med. saith of this saying of Cirill: Quod autem subiicitur Eucharistia reliquias asseruatas in chrastrinum diem a sanctificatione non cessare, spectat opinor ad receptam quamdam consuetudinem. (&c.) ea consuetudo etsi saperet nonnihil superstitionis, tamen illi Cirillus aliq. subscribebant: statim enim a temporibus Apostolorum paulatim captum est degenerare ab illa veteri simplicitate diuini cultus.* (l) **Hierom** contra Vigilantium c. 1. condemneth this doctrine in Vigilantius saying hereof against him. *Quid faciunt Orientis Ecclesia, quid ægypti & sedis Apostolica, quæ aut virgines clericos accipiunt, aut continentes, aut si uxores habuerint mariti esse desinunt.* (m) See Hierom. l. 1. contra Iouin. c. 19. & 14. & ad Pama-hium apol. c. 8. (n) **Epiphanius** hæc. 59 ante med. saith. *At dices mihi omnino in quibusdam locis, adhuc liberos gignere & Presbiteros & Diaconos & Hypodiaconos whereto he answereth) at hoc non est iuxta Canonem, sed iuxta hominum mentem &c. And see Siricius in epist. ad Himerium Tarraconensem. c. 6. & 7.*

(o) **Theodore** l. 4. hæc. & fab. de Audianis. reproveth them saying deinde confessus &c. *They giue remission to such as are Confessed without prescribing time for Penance as the lawes of the Church commaunde.*

(p)

Aug. de tempore serm. 191. saith, Iouinianus damnatus errorem, qui dicit nullam in futuro meritorum distantiam And Hierom l. 1. aduersus Iouin. c. 2. reprocueth Iouinian for that he taught that Marriage and Virginitie were (Eiusdem Meriti) of aquall merit, confessed by Pantaleon in Chronographia pag. 32. And S. Ambrose and others say against Iouinian: Agrestis ululatus est &c. Promiscue velle omnia confundere &c. diuersorumque gradus abrogare meritorum. hereof see further Concl. Tolense. & rescriptum Ambrosij ibidem & aliorum ad Siritium prope initium.

(q)

Hierom in explanat. symb. ad Damasum saith, Execramur Blasphemiam eorum qui dicunt impossibile aliquid homini a Deo preceptum esse &c.

And the same words hath Austine, de tempore serm. 191. & vide Hieronimum ad Cleantium and Concl. 2. Arauscan Can. 25.

(r) *Aug. de nuptijs & concupiscentia l. 2. c. 29. saith, Iulianus Antiquissimam Ecclesiam traditionem nescio crimine aspergit, qua Exorcizantur, & ut dixi exufflantur Paruuli: & vide Aug. ibidem l. 2. c. 17. & contra Iulian. Pelag. l. 6. c. 2.*

(s) *Aug. epist. 170. ad Seuerinum saith, facile tibi est attendere & videre ciuitatem supra montem constitutam de qua Dominus ait in Euangelio, quod abscondi non possit ipsa est enim Ecclesia Catholica, unde Catholice Græce appellatur quod per totum orbem terrarum diffunditur, hanc ignorare nulli licet, ideo secundum verbum Domini abscondi non potest: & vide Aug. de vnit. Eccles. c. 12. & 13. & ep. 48. ad Vincentium Rogatianum.*

(t) *Hieromini dial. a lu. Luciferianos paulo post medium & cap. 6. Prosecuteth this point at large: saying, (amonge much other matter) ubi sunt isti nimium prophani qui pluris synagogas asserunt quam Ecclesias &c. si Ecclesiam non habet Christus, aut si in sardinia tantum habet nimium pauper factus est &c. (And then he answereth their obiection saying) Quod si de illa qua in Euangelio scripta est sententia sibi blandiuntur, Putas ne cum venerit filius hominis inueniet fidem super terram, sciant illum fidem nominari. de qua Dominus dicebat fides tua te saluum fecit.*

trie of Merittes in (p) *Iouinian*: The deniall of the Commaundements being possible in certaine other (q) heretickes of those times. The deniall of *Exorcisme* and *Exufflation* vsed in Baptisme was condemned like-wise in (r) *Iulianus* the pelagiane: And lastly (to omitt sondry other) The denial of the Churches continuing visible, was condemned in the (s) *Donatists*, and (t) *Luciferianes* and all this done by the sondry writers that liued in or next before the foresaide 160. yeares now in question. And which is most, not so much as any one Catholicke Father of the saide times being knowne, to haue but defended or excused any one of the saide persons so condemned in their deniall of any one of our foresaide recited seuerall Doctrines.

Secondly we do here-vnto add in further demonstration that whereas on the one parte our learned aduersaries are not able to shew, that any of the Catholicke writers of those foresaide 160. yeares did note or charge the then Bithopes of Rome with Innouation or change of faith, so againe we on the contrarie are able to giue perticuler prooffe, how

that

that the Catholicke Fathers of those same times, (u) and of the times next (x) before, and after (y) the same, professed to reuerence and Ioyne in Communion of faith with the then Romane Bishopes: whereby also it is (in our opinion) most euidently yet further proued, that during all that meane time of the foresaide 160. yeares, the Bishopes of the Romane

(u) In those times was Leo the first Bishope of Rome beginning Anno. 440. & continuing POPE 21. yeares. (Teste Anastasio. de vitis Rom. pontific.) of the Communion which other Bishopes of that age

professed to haue with him: Read Leo Epist. 39. & 41. c. 1. And the Epistle of Theodoret (a Græcian) to Leo and see the Centurie writers Centur. 5. c. 7. Col. 774. circa & post med. & col. 775. initio & vide concil. Chalced. act 1. 2. & 3. Hillarium was Bishope of Rome Anno 461. of the like Communion of faith had with him: Vide Epistolas Tarraconensem Episcoporum ad Hillarium in 1. tom. concil. Felix the third was Bishope of Rome Anno 483. of the like Communion professed towards him: Vide Epistolam Anastasij Patriarche Hierosol. ad felicem Papam: Hormisdas was Pope Anno 514. and continued so about 9. yeares: Of the like Communion had with him: Vide Iohannem Patriarcham Constantinop. in Epist. ad Hormisdam, in 1. tom. concil. inter Epistolas Hormisdæ. & vide ibidem rescriptum Hormisdæ ad Episcopos Beticae provincie: & Epistolam Iustini Imperatoris ad Hormisdam. & Epistolam possessoris episcopi ad Hormisdam. & vide concilium habit: in epiro ad Hormisdam. extat apud Baronium Boniface the second was Pope Anno 530. of the like Communion had with him: Vide Epistolam Eulacij Carthaginensis ad Bonifacium secundum: & vide Centur. 6. c. 10. col. 670. Siluerius was Pope Anno 535. of like Communion had with him: Vide Epistolam Amatus episcopi ad Siluerium: And see Liberatus in breuiario cap. 22. Vigilus was Pope Anno 537. of like Communion had with him: Vide Epistolam Eutychie Patriarche Constantinop. ad Vigilum, & Epistolam synod. mosueslan. ad Vigilum: Also the 2. Councell called Turonense Anno. 570 can. 21. and the 1. Councell of Brach c. 22. & 23. Anno 572. professed like Communion with the Romane sea. Gregorius primus was Pope Anno 590. of like Communion had with him: Vide Epistolam Iohannis Episcopi rauennatensis ad Gregorium inter Epistolas Gregorij l. 2. indict. 11. ep. 55. & Isidorum in Prefact. in Opus conciliorum & vide Centur. 6. col. 677. 678. 679. & 687. line 4. 5. 6. & c. This Gregorie was Pope within two yeares or lesse of the last yeare now in question: (x) The Bishopes of Rome in the times next præcedent were, Innocentius ZoZimus, Boniface, and Celestinus, of the Communion had with Innocentius Vide Epistolam Chrysostomi ad Innocentium, & Paladium in vita Chrysostomi, & vide Epistolam Concilij mileuitani ad Innocentium, & Epistolam Concilij Carthag. ad Innocentium: And concerning the other three Bishopes of Rome, see heretofore page 40. in the margent at the letter c. fine. & vide Epistolam Cyrilli Alexandrini ad Celestinum. A little before them was Pope Damasus of the Communion had with him read Hierom. Epist. 57. ad Damasum: And see the further Communion had betweene Damasus and the Greeke and Lattin Fathers specially reported and confessed by Crispinus in his booke of the state of the Church page 137.

(y) Concerning the reuerend æstimation had of the Romane sea in the times next after the foresaide 160. yeares, it is generally confessed: yet for more certaintie reade the Centurie writers Cent. 7. c. 10. and how reuerently this our Nation of England thought as then thereof: Vide Bedam in hist. l. 2. c. 8. & c. 10. & c. 17. & 18. & 19.

(2)
See heretofore Tract. 1.
Sect. 3. subdiuision 2.

(a)
See heretofore Tract. 1.
Sect. 2. subdiuision 3. and
hereafter in the margent
at the letter c. Tract. 3.
Sect. 1.

(b)
See heretofore Tract. 1.
Sect. 3. subdiuision 3.

(c)
Ibidem Tract. 1. Sect. 3.
subdiuision 6. & 7.

(d)
Confessed by Mr. Bilson
in his dooke of the full re-
demption of man-kinde
pa. 188. fine. By Danæus
contra Bellarmine pag. 176.
Paulo post medium. By Mr.
Whitaker *contra Durandum*
l. 9. pag. 773. initio. And
by *Iohannes Lascitius* in
the booke entituled, *de Russorum, Muscovitarum, & Tartarorum religione* page 122. initio.
And see heretofore Tract. 1. Sect. 3. subdiuision 4.

(e) Heretofore Tract. 1. Sect. 3. subdiuision. 4. And see also heretofore Tract. 1.
Sect. 7. subdiuision. 6.

(f) Heretofore Tract. 1. Sect. 3. subdiuision 7. And see
the Centurie writers Centur. 3. col. 84. line 23. & Centur. 3. col. 83. line 47 & Centur.
4. col. 1183. & Centur. 5. col. 1009. initio. And Mr. Fulke against the Remishe testament
fol. 443. a. paulo ante med. And against Purgatory pag. 310. ante med.

(g) Hereafter Tract. 2. c. 1. Sect. 3. l. q. r. s. initio. And hereafter Tract. 2. c. 1. Sect. 3. l. p.

(h) Heretofore Tract. 1. Sect. 3.
example 1. & 2. & 5. And heretofore Tract. 1. Sect. 3. subdiuision 10.

(i) Heretofore Tract. 1. Sect. 7.
(2) See heretofore Tract. 1. Sect. 3. subdiuision 8. (3) *Vide ibidem*.

(4) *Vide ibidem* subdiuision 9. And see also heretofore Tract. 1. Sect. 7. in the margent
at the letter c.

(k) Heretofore Sect. 7. example 3. (l) Confessed by
Lubbertus de Principijs Christian. dogm. l. 2. c. 10 p. 675. ante med. & 678. fine. & 674. prope
finem. And by Mr. Whitaker *de sacra scriptura* pag. 678. paulo post med. & 668. fine. & 690.
post med. & 670. post med. And by Carthwright in Mr. Whitgittes defence &c. pag. 103.
ante med. & heretofore tract. 1. sect. 3. subdiuision 11. & 12. (b) Hereafter tract. 2. c. 1.

(m) See heretofore tract. 1. sect. 3. l. y. Dionysius mentioning six of our Sa-
craments. (*) See hereafter Tract. 2. c. 1. Sect. 3. of the confessed Doctrines be-
lieued and taught in the fourth hundredth yeares after Christ.

Church did not come to the profession of our now
religion, by meanes of any their then deuised Inno-
nation or change in faith.

Thirdly this point is as yet made furthermore de-
monstratiue in that it is euident and by our learned
aduerfaries confessed, that sondry euen of the chie-
fest Articles of our faith, as namely (2) *Reall presence*:
(a) *Sacrifice*: (b) *Free-will*: (c) *Merit of workes*: (d) *Limbus*
Patrum: (e) *Praier for the dead*: (f) *Praier to Saints*: (g)
Monachisme: (h) *Vowed Chastitie*: (i) *Papisme Primacie*: (2)
The grace and necessitie of Baptisme: (3) *The Ceremonies of*
Baptisme: (4) *Confession of sinnes and absolution*: (k) *The*
unmarried life of Priests: (l) *Unwritten Traditions*, And
(to omitt many other) (b) most of our (m) *Sacraments*
are plainly found to haue bene professed and pub-
lickely taught in the writings yet extant of sondry
(*) auncient Fathers who liued before the foresaide
160 yeares now in question; In so much that Mr.
Iohn Napeire (though our greate aduersarie) affirmeth
and confelleth the like aunswerable continuance of

our religion before that foresaide meane time of 160. yeares: Affirming to that end most plainly, that from (n) the yeare of Christ 319. (which was before the saide time now in question) the Antichristiane and Papistica'l Reigne hath begunne reigning vniuersally, and without any debatable Contradiction 1260. yeares last past: And that from (o) the yeare of Christ 316. God hath with-drawne his visible Church from open assemblies to the hartes of particular godly men &c. During the space of 1260. yeares: (p) The Pope and his Clergy hauing possessed the outward visible Church of Christians euen 1260. yeares: (q) The true Church abiding (so longe) Latente (r) and inuisible with (which his opinion or computation (s) Mr. Brocard also professeth to agree, whereby it is more then euident that our religion being thus publickly professed in the Romane Church both before and euer since the foresaide 160. yeares, coulde not therefore be any matter of Innouation of change, newly brought in or diuised by the Romane Church either then or afterwards: Which point is also made as yet otherwise more manifest, by that which hath bene heretofore confessed by our aduersaries, concerning the conuersion (2) of vs Englishmen vnto our now professed Catholicke faith: by S. Austine then sent from Gregorie Bishoppe of Rome. Concerning also the vndoubted conuersion of the (3) Brittons of Wales in the Apostles times, and their perseuerance (4) in that faith till Austins coming. And the foresaide euident (5) agreement of Austine and of the Brittones of Wales in all substantiall points of faith: So plainly is that faith which the Romane Church now professeth, the very same, whereto the Romanes were conuerted in the Apostles times. A thing so euidentlie true, that our aduersarie M. Bunny (though vsing all warines to acknowledge or vtter more then of necessitie he must) confesseth yet (as enforced) and faith of the whole time since the Apostles to this pre-

(n)

Mr. Napier vpon the reuelations proposition 37. pag. 68. post med.

(o)

Mr. Napier ibidem in e. 12. pag. 161. col. 3. circa medium.

(p)

Mr. Napier ibidem in e. 11. pag. 145. col. 3. fine.

(q)

Vide ibidem p. 191. initio.

(r)

Vide ibidem p. 161. col. 3. circa medium & pag. 156. ante med. & 237. paulo post med. & 23. fine.

(s)

Mr. Brocard vpon the reuelations fol. 110. a. & 113. b.

(2)

See heretofore Tract. 1. Sect. 1 in the marg. at the letter d. and in the texte at the letter e. and ibidem l. f. g.

(3)

See heretofore Tract. 1. Sect. 2. l. m. and in the marg. there at the letter m.

(4)

See heretofore Tract. 1. Sect. 2. in the margent there at this marke q.

(5)

hereof see heretofore Tract. 1. Sect. 2. l. i. y. z.

(q)
See Mr. Bunny in his treatise
tending to pacification
Sect 14. circa med. p. 89.

(r)
So Mr. Whitaker. l. 7: Contra
Duraum p. 478: ante
medium scilicet, Nobis suffi-
cit ex Pontificiorum dogmatum
& scripturarum collatione
discrimen & dissimilitudinem
agnoscere: historicis liberum
velinquimus scribere quid ve-
lunt.

(s)
Hereof see hereafter Tract
2. c. 1. Sect. 1. initio in
the margent at the letter
p. and at q.

(t)
See heretofore Tract: 1.
Sect. 8. l. n. o. and here-
after Tract. 2. c. 2. Sect 1.
prope initium.

sent, that (¶) the Church of Rome hath ever continued after
a sort in the profession of the faith, since the time that by the
Apostles it was delivered to them &c. and hath also in some
manner preserved and hitherto maintained both the word and
the sacraments that Christ himselfe did leave unto vs, which
surely (saith he) is a very special blessing of God, an evident
worke of the holy Ghost, &c.

And thus much briefly whether that the Romane
Church professing the right faith in the Apostles
times, hath at any time since ever altered or changed
the same, against our foresaid discourse wherof ground-
ed vpon severall truthe confessed even by our ad-
versaries if any boulder forehead shall wilfully oppose
it selfe & shall without other answer or respect had
to that which his learned brethren have heretofore
confessed, and we otherwise proved, leape over al the
foresaide proofes and ages jumping *per saltum* vp to
the Apostles, & then tell vs, (*) that howsoever we
prove from histories & Fathers or other testimonie
of their owne writers, concerning every of the ages
since the Apostles times, yet the scriptures themselves
are (in his (¶) opinion) contrary in many points
to that faith which the Romane Church now pro-
fesseth, and that therein therefore she hath changed
the faith which was first to her delivered: Besides,
that this is a most needie and miserable begging of
the thing in question, against which we doe vehe-
mently contest, (as being more then perswaded that
our adversaries cannot truly alleage from the first of
Genesis to the last of the Revelations, so much as any
one texte of scripture, which maketh with them and
against vs.) Let that man & all other of his minde yet
also further consider, that for so much as the sacred
SCRIPTURES themselves do as (before (t) affirme
that the Churches true Pastours must evermore conti-
new and withstand all innouation of false doctrine e-
uen with open reprehension. The answerable perfor-
mance

mance wherof in perticuler being matter of fact, can be to vs at this day, no other wise made known, then vpon the onely credite of humane testimonie commended to vs by historie, (u) the force of which testimonie our very aduersaries acknowledge (*) that there-fore the same SCRIPTURES do therein most euidently perforce reduce them to this foresaid triall by historie and Fathers: whereto if they stand, their ouerthrow (they see) is certaine, and in refusing the same, their flight is shamefull. As for the further extremest bouldnes of such, who are in these straites (resolved not to acknowledge the (b) *Romane Church to be a true Church, though it were true, that she had not changed any thing in religion.* We passe the same ouer as being most absurde, and much more worthy of contempt then answere.

siuely such, that the weightest affaires in the world depend there-vpon: *ante medium: Whatso-euer we beleene concerning saluation by Christ, although the scripture be therein, the grounde of our beleefe, yet is mans authoritie the key that openeth the dore &c. The scripture could not teach vs these thinges, vnlesse wee beleued men: &c.* And ibidem l. 1. page 86. *ante medium: Of thinges necessarie the very cheefest is to knowe what bookes we are bound to esteeme holy, which point is confessed impossible for the scripture it selfe to teach: And l. 2. Sect. 4. page 102. fine. For if any one booke of scripture did giue testimonie to all, yet still that scripture which giueth credit to the rest would require an other scripture to giue credit vnto it neither could we ever come to any pause whereon to rest our assurance vnlesse besides scripture there were some thinge which might assure vs. &c. vpon which ground l. 3. Sect. 8. page 146. fine. he saith, We all knowe that the first out-ward motiue leading men so to esteeme of the scripture, is the authority of Gods Church: And Mr. Whitaker aduersus Stapletonum l. 2. c. 4. page 298. post med, saith: non nego traditionem Ecclesiasticam esse argumentum quo argui & conuinci possit qui libri sunt canonici, qui non: (And ibidem page 300. ante medium) Hoc semper dixi sensuq; & vide ibidem l. 1. page 25. ante medium. And in his booke against Mr. VVilliam Rainoldes page 44. circa med. In so much as the Protestant author of the treatise of the scripture and the Church (so greatly commended by Bullinger in his preface before that booke) doth (after the English translation thereof cap. 15. page 72.) say we could not beleue the ghospell, were it not that the Church taught vs and witnessed, that this Doctrine was deliuered by the Apostles: And see further there cap. 19. page 74. & 75. (b) *Iohannes Regius in libro apologetico &c. page 192. post medium: and 193. being vrged to shew wherein the Romane Church changed her faith, and not able to giue any one perticuler example thereof, betaketh him-selfe to this extremest bouldnes. answering page 193. post medium: Sed deniq; licet verum esset, Romanam Ecclesiam, in sua religione nihil mutasse, an propterea mox sequetur eam esse veram Ecclesiam? Non opinor: In defence wherof he is not ashamed to alleadge sondry impertinent reasons vnworthy of reherfall.**

(u) Mr. Whitaker *Contra Duranum* l. 7. page 472. saith, *Quicquid de Ecclesia Propagatione, Amplitudine, gloria veteres Prophetæ prædixerunt id perfectum esse historia Luculentissime testatur, ita vaticinijs Prophetarum, Ecclesiasticam historiâ suffragari nulla controuersia est:*

(*) Mr. Hooker in his *Ecclesiastical Policie* l. 2. p. 115. initio saith, *The strength of mans authoritie is affirmatio*

And ibidem pag. 116. ante

THE SECOND TRACT

73

FIRST CHAPTER

SECT. I.

THAT CHRISTS CHVRCH VVAS BY
the Predictions of the Prophets foretold to become uni-
uersall and to conuert with great increase the
Kinges and Nations of the Gentiles.



AND for so much (most GRA-
TIOUS SOVERAIGNE) as it
hath bin the course of certaine
our aduersaries (vnder the pre-
tence of onely scripture (to vn-
der take libertie of reiecting all
our former confessed proofes
drawn from the authoritie of

Miracles, (though neuer so true & of Fathers though
neuer so auncient) and so thereby in the end, ma-
king them selues and euery of their vulgar followers,
Iudges (p) both of scripture, and of all inrerpreters:
Finally to restraine all thinges to that onely framed
sense of scripture, which they them selues (q) vpon
their conferring of places can collect for true. Plea-

Liberatis in libro de prin-
cipijs christian. dogm. l.
6. c. 13. page 563. ante
med. saith. Omnes publicos
Iudices) vt interpretando et
rare posse offendimus, ita in
iudicando errare posse asse-
rimus; priuati Iudices sunt
singuli fideles, hi etiam ha-
bent potestatem iudicandi
de doctrinis & interpretati-
onibus. And page 573.
paulo ante med. he fur-
ther saith: Deus dedit cui-
libet fidei non tantu spi-
ritum intelligendi sed et
etiam spiritum discernendi
falsam doctrinam a vera.
And Mr. Bilson in his triu-

difference betweene Christian subiection and vnchristian rebellion. part. 2 page 353. saith: The
people must discern who teacheth right before they beleene. And againe afterwarde, the people
must be discerners and iudges of that which is taught. And the same power Iudicandi & deci-
dendi &c. Of Iudgeing and deciding doctrine of religion, is no lesse fully giuen ad vniuersum
que priuatum hominem to euery priuate man, by Brentius in Prologomenis contra Petrum
a Soto & in confessione Witebergica cap. de sacra scriptura.

(q) Zanchius de sacra scriptura page 412. initio. saith: concerning interpreters: Eate-
mus illorum interpretationes amplectamur, quatenus videmus allatas iuxta analogiam fidei, & ex
alijs erutas esse scripturis. And Mr. Whitaker de sacra scriptura page 529. post med. saith,
of the vnlearned, debent illi alios se peritiores adire, Doctorum interpretum Commentarios consu-
lere &c. sed videndum interim est ne nimium illis tribuamus &c. Sed caute semper atq; ita vt no-
stram interim libertatem retineamus. And Mr. Carthwright in mr. Whitegistes defence Bica-
page 111. paulo post med. alloweth Caluines iudgement, yet with this cauell. So far (saith
he) as we can esteeme, that, that which M^r. Caluine saith doth agree with the canonically scriptures,

L

seth.

§ 1.

(r)
See the marginall notes
of the English Bible 1576
in Esay 60. verse vlt.

(s)
Esay 60, 21.

(t)
Marc. 4, 31. and see the
marginall notes of the En-
glish Bible in Daniel 2.
verse 45.

(v)
See the marginal notes of
the English Bible of 1576
in Esay c. 2. verse 2. at the
letter a. and ibidem at the
letter c. (x) Esay. 2, 2.

(y)
See in the English Bibles
the contentes of the 60.
chapter of Esay.

(z) Esay. 60, 5.

(a) Esay. 60, 9.

(b) Esay 60 10, 11.
& vide Psalm. 102, 15. &

Esay. 62, 2. (c) Esay.

60, 16. (d) Esay. 49,

23. and see the marginall
notes of the English Bi-
ble of 1576 in Esay. 49, 23

(*) Psalm. 2, 8.

(e) Esay 49, 10.

(f) Esay 54, 2, 3.

And see the Contentes of
the English Bible vpon
that Chapter.

seth it your HIGHNES so much to afford vs your
PRINCELY patience, as that we may (in further
manifestation of the equitie of this our most humble
Petition) yeeld to them though thus far for the time
and thereupon (following the in their owne course)
briefly alledge from that confessed sence of scripture
which euen them selues and their folowers do gene-
rally acknowledge, but two speciall points (amongst
many other) which are most clearly auailable to
vs in this behalfe.

The first is concerning the Churches continuing
Catholicke or vniuersall after her first increase and
the predictions of the Prophetes affirming the same,
to which purpose Esay foretelling (r) that the Church
should be miraculously multiplied: saith. (s) a little one shall
become as a thousande, and a small one as a stronge nation.
wherto our Sauours like saying agreeth: (t) and spea-
king of (v) the restoration of the Church of Christ and the
enlargement thereof. Esay foretelleth likewise, that
all Nations (x) shall flowe to it: and yet further concer-
ning (y) the Gentiles coming to the Church in abundance
(z) thou shalt see and shine, thy harte shall be astonied and
enlarged, because the multitude of the sea shall be converted to
thee: (a) the Iles shall waite for thee (b) their Kinges shall
minister to thee: and thy gates shall be continually open, neither
day nor night shall they be shutt, that men may bring to thee
the riches of the Gentils. And that their KINGES may be
brought: (c) Thou shalt sucke the milke of the Gentiles & the
breastes of Kinges: (d) Kinges shall be thy nursing Fathers
& Queenes thy mothers: (*) I wil giue thee the heathen for thy
inheritance, and the end of the earth for thy possession: In
like manner it is saide in the person of the Church
(e) The place is strait for me giue rowme that I may in-
habit: And againe to the Church: (f) Enlarge the place
of thy tents, spread out thy Curtaines of thy habitation for thou
shalt increase on the right hand, and on the left, thy seede
shall

shall possesse the Gentiles and inhabit the desolate Cittie: And lastly it is foretoulde concerning the Churches (g) watch-men: or (h) Pastors that (i) they shall not be silent or wanting, but daily (k) multiplied to minister to him not with interrupted seasons, but continually, (l) euen from mouth to mouth, and from sabbath to sabbath: And that albeit all other monarchies had end, (as the Assyrians, Persians, Macedonians, and Romans: yet (m) this Kingdome should not be giuen over to an other people (or altered as they were:) But should stand for euer as (n) an external glory and ioye, from generation to generation; and that the couenant (made of the premises vnto Christes Church) should (o) not be broken for any transgression committed by her children but should most assuredly be fulfilled: (p) according to which con'elled sense of the Catholike dispersion, & cōtinuance of Christis Church, her Kings and Pastors. Oecolampadius saith vpo Ieremie (q) God speaketh here of the Eternitie of Christes kingdome &c. He shall haue Kinges and Præstes and that for euer, and not a fewe, but as the starres of beauen, &c. for their multitude: In so much as that graue and learned man the L. Archbishops of Canterburie teacheth like-wise that (r) the Church of Christ is dispersed through the whole worlde. and cannot nowe (at any time) be shut vp in one kingdome for that he tearmeth (s) an impossibilitie: as also Mr. D. Whitaker saith of the fore alleaged scriptures (t) the promises of God concerning the largenes and bewtie of his Church haue bene accomplished &c. with whome agreeth Mr. Henoche Clapham, saying, (u) The Church was to enlarge her tents and stretch her coardes vniuersally through the earth, for which cause it is called Catholicke.

Duraum l. 7. page 472. he further saith, *Quicquid de Ecclesia Propagatione amplitudine gloria, veteres propheta prædixerunt, id perfectum esse Historia Luculentissime testatur, ita vaticinijs Prophetarum, Ecclesiasticam historiam suffragari nulla Controversia est.*

(u) Mr. Henoche Clapham in his soueraigne remedie against schisme page 23 circa med.

(g) Esay. 62, 6.
(h) See the marginall notes of the english Bible in Esay 62, 6.

(i) Esay 62, 6.

(k) Hieremie 33, 18, 21, 22. and that this is ment of Christes Church see in the Englishe Bible of 1576 the contentes of this chapter, and the marginall notes ibidem in ver 16. (l) Esay 66, 21, 23. and that this is ment of the Pastors of Christis Church. see the marginall notes of the said english Bible ibidem.

(m) Daniel. 2, 44.

(n) Esay 60, 15, 16.

(o) Psalm. 89, 30, 31, 32, 33, 34.

(p) Hierom. 33, 10, 21, 25. referred to Christis Church by the contentes vpon that Chaper in the Englishe Bible of Anno 1576.

(q) Oecolampadius in Hieremiam cap. 33.

(r) Mr. Whitgift in his defence &c. pa. 465.

(s) Mr. Whitgift 766 supra.

(t) Mr. VVhitaker in his answer to Mr. VVilliam Rainoldes in the pre face pag. 37. ante medium, And in his booke contra

THAT THE SAME VVAS NOT PERFORMED
by Protestants during either the first or second
300. yeares after Christ

(*) Of this diuision see the breife discourse of the Churches estate *initio* annexed to Crispinus his treatise of the state of the Church &c.

(x) Mr. Barlowe in his defence of the articles of the Protestants religion pa. 34. *post med.* saith, In the primatiue nonage of the Church this promise of Kinges allegiance there-vnto, was not so fully accomplished, because in those daies that prophesie of our Saniour was rather verified, you shall be brought before Kinges for my names sake, by them to be persecuted even to death: the best of the Kinges for a longe time, reaching but Kinge Agrippa his *in modico a slender inclination to religion.* And see S. Austine ep. 48. And see Mr. D. Fulke in his treatise against Stapleton and Martial. page 31.

TO examine now the accomplishment of these predictions, we will for the more plaine vnderstanding thereof deuide the time of the Churches continuance into three seuerall stations or (*) *Periods* obserued and mentioned by our very aduersaries: The *First* which was from Christ till the Conuer- sion of Constantine our first Christian Emperour, (which amounteth vnto some 320. yeares:) The *Second* from thence vntill the time of Bonifacius tertius Bishope of Rome Anno 607. (which wanted some thing of 300. yeares. And the *Third* from that time till Luthers first appearing, which was nine hundredeth yeares and aboue.

1 Concerning the *First* it is without question, that during all the time after Christ vntill Constantines conuer- sion, the true Church remained so vnder persecution, as that the foresaide amplitude and glory, fore-toulde of her (concerning her greate increafe of beleeuers and of Kinges and Queenes to serue her) was not as then fulfilled, to which purpose (if any question thereof were) the sayings (x) of our learned aduersaries are very pregnante.

2 And for the *Second* it is like-wise euident that during the 200. and odd yeares from Constantines raigne till the time of Boniface the third, there were fewe or rather almost no Kinges that then professed the Christian faith, the Emperours of the East and West onely excepted, and of those fewe, some re-
vulted

volted (as Iulian (y) the Apostata, & sondry other) were (as Mr. Fulke (z) obserueth) *Arians* as Constantius, (a) Valens (b) &c. And did for a greate parte of that smalle time, so greuously persecute (c) the Catholicke professors, that the Protestant writers doubt not to (d) obiekt the persecution and panctie of Christians in those very times as a stronge argument against the Churches vniuersalitie: And therefore for such other Princes of those times, as were neither Apostataes nor Arians, although they had bene for number so many, and had also for current of ages so long continued as were aunswerable to fulfill the laide predictions of the Protestants, (as it is most cleare by the premisses that they neither were, nor in so short a season possible could be) it is yet at the least questionable that they were in religion not Protestants but Catholickes, whereof euen for the first and best of them namely Constantine our first Christian Emperour and the Church in that age (the example whereof. your MAIESTIE (*) not vnworthely seemeth to affect) sondry (and those not obliuious) probabilities are remaining and confessed.

THAT CONSTANTINE OUR FIRST
Christian Emperour was not of the Protestants
but of the Catholicke Faith.

§ 3.

FOR it is euident that Constantine (e) erected Temples in memorie of *Martirs* (f) dedicated a most sumptuous Church in memorie of the *Apostles*. (g) Provided his Sepulcher there to the end that after his death he might be made partaker of the prayers there offered. (h) He celebrated the dedication of the Temple with a yeerely festinall day. He (i) caused Churches new builded to be consecrated, for ser-

L 3

uice

§ 2

(y) See Mr. Cowpers Chronic. fol. 128. b. & 129. a. (z) Mr. Fulke

in his answere to a Counterfaite Catholicke p. 15. fine. And in his reioinder to D. Bristowe pag. 375. (a) Mr. Cowpers Chronic. *vbi supra* fol. 126. a. at Anno 340.

(b) Mr. Cowper *vbi supra* fol. 129. b. at Anno 368. & fol 131. a. at Anno 380. (c) Luc. Oblander in *Epitom.* cent. 4. pa.

255. 256. &c. and p. 449. 451. & cent. 5. pag. 425 432. fine. And centur. 6. p. 91. fine. And see further hereof Carion in *Cronic.* pag. 281. & 282. 283. 284. &c.

(d) Obiekted by Mr. Fentō Preacher of Graies Inne in his booke against Alabaster the 4. motive p. 21. fine. & 22. initio.

(*) In the summe of the conference before his MAIESTIE had with the Bishopes and other of his Clergie &c. pag. 69. post med.

(e) *Euseb. de vita Constantini* l. 3. c. 47.

(f) *Euseb. ibidem* l. 4. c. 58. 59. (g) *Euseb. ibidem* l. 4. c. 60. (h)

Centur. *Magdeburg* centur. 4. col. 452. line 30.

(i) *Ibidem* cent. 4. col. 497. line 50.

§. 3.

(k) Zozomen hist. l. 1. c. 8. *versus finem*.

(l) Centur. 4. col. 497 line. 48. & col. 410. li. 7.

(m) Hieron contra Vigilantium ante med. saith, Constantinus Imperator sanctas Reliquias Andrea Lucae & Timothei transfudit Constantinopolin apud quas demones rugiunt.

(n) Cent. 4. col. 457. line 58. & col. 458.

(o) Cent. 4. col. 704. line 11, 21.

(p) Cent. 4. col. 467. line 10. & Euseb. de vita Constantini l. 4. c. 28. & Zozomen hist. l. 1. c. 9.

(q) Cent. 4. col. 1294. line 50. 51.

(r) Cent. 4. col. 1306. line 19. 20.

(s) Zozomen hist. l. 1. c. 13. *initio*.

(t) Osiander in Epitom. cent. 4. c. 2. p. 100.

(u) Euseb. de vita Constantini l. 3. c. 2.

(x) Zozomen hist. l. 1. c. 4. & 8. *prope finem*. And Euseb. in orat. de Laudibus Constantini ante med. saith, Imperator triumphale signum honorat: And Prudentius in apotheosi doth accordingly affirme this usage in the auncient Emperours, saying thereof *Vexillumq; Crucis summus dominator adorat*. And Szegeidinus in his *speculum pontificum* pag. 229. saith, *Crux honorari capit Constantini tempore*. (y) Euseb. de vita constantini l. 2. c. 7.

(z) Euseb. *ibid.* l. 1. c. 25. & l. 2. c. 3. & l. 3. c. 48. (a) Zozomen hist. l. 1. c. 9. *post med.* (b) Euseb. *ubi supra* l. 2. c. 10. *fine*. And Theodoret hist. l. 1. c. 7. *circa med.*

And the Centurie writers cent. 4. col. 460. line 31. (c) Ambrose epist. 32. And Rufinus hist. l. 10 c. 2. And see this fully confessed and reported by Crispinus in his discourse of the state of the Church pa. 99. *prope finem*: where he thus writeth thereof. Constantine said, God hath ordained you Bishops and hath given you power to iudge of your selves. By meanes whereof we yeelde our selves to your Iudgement, men may not Iudge you but God alone: And in Zozomen hist. l. 1. c. 16. Constantine saith, *Mihi vero non est fas cum homo sim, Eiusmodi causarum cognitionem arrogare*. (d) Cent. 4. col. 653. line 26. 27. (e) Centur. 4. col. 454. line 26. & Euseb. de vita. Constant. l. 4. c. 71. (f) Euseb. *ubi supra*.

euidently

vice therein to be celebrated, in so much as (k) He carried about with him a portable Tabernacle or Church, and Priestes and Deacons attending it for celebration of the diuine Misteries. (l) He had lightes in the Church in the day time. (m) He translated to Constantinople the holy Reliques of St. Andrew, Luke, and Timothie. (n) vnder him in that age were Pilgrimages. (o) In his time it was decreed by Councell that Priestes might not marrie. (p) He honoured sacred Virgins professing perpetuall chastitie. (q) Vnder him were Monckes throughout Siria, Palestinc, Bithinia, and the other places of Asia. (r) Also throughout Africa. and (s) He greatly reuerenced Anthonie the Moncke whose religious and austere life Protestants terme (t) superstitious. (v) He signed himselfe with the signe of the Crosse. (x) Honoured the same signe. Had affianced (y) and successe of victorie in the vertue thereof. and (z) erected it publickly He (a) ordayned that the decrees of Councels should be kepte firme and inuioable. (b) He would not sit downe at the Councell of Nyce till the Bishops had thereto giuen him their assent. He (c) would not undertake the iudgement of Church causes but committed the same ouer to Bishoppes: (d) He reprobued Acesius the Nouatian for denying the power giuen Priests to remitt sinne. (e) After his death prayer was made for his soule: and (f) the mysticall sacrifice offered. And as concerning the Churches doctrine of that age, it was so

evidently our now professed Catholicke faith, that
to omitt all other perticuler prooffe, and what is by
our other aduersaries confessed (*) in this behalfe, the
centurie writers of *Magdeburge*, (whose writings are by
our English Protestants affirmed to be (g) worthe of
immortall memorie do in their fourth Centurie (by the
dedicated to our late Soueraigne Lady Queene Eliza-
beth) professe to (h) sett downe the peculier supposed
errors of the doctors of those times, and do charge them in
perticuler (by collection from their owne writings)
with (i) freewill: (k) Iustification by workes: (l) Meritt
of workes: (m) Confession of Sinnes: and Penance: with (2)
absolution of such as had confessed. with affirming (3) Pe-
nance to be the second table after shipwracke. & error in (4)
the doctrine of penance: with (n) Inuocation of Saintes, (o)
Purgatorie, (p) Aultars, (q) Transubstantiation, (r) tran-
slation of Saintes Reliques: and their worship. (s) Pilgrimage
to holy places. (t) Heremites, (v) Monckes, their (x) volunta-
rie povertie: their (y) abstinece from certain meate, & other
austeritie of life: their (z) Cowle, girdle, and other
religiouse habites: their vndoubted and great (*)
Miracles (a) the Vowed chastitie of Virgins (b) Monasteries
of vowed Virgins. (c) Rising in the night to praier. also

(*) In the breefe dis-
course of the Churches estate:
Annexed to Crispi-
nus his booke of the estate
of the Church. it is affirmed
how that aboute the ende of
this period (which continu-
ed vntill Constantine) the
loue of solitude & Mon-
kerie, the abstinece fro ma-
riage & from certain meates
on perticuler daies, many
feastes and other seedes of su-
perstition after succeeding
tooke a marueilouse roote, so
the Commencement of praiers
for the dead and sacrifice of
the Masse, did discover them-
selues: &c. (g) Mr.
D. Hill in his defence of
the article, Christ descen-
ded in to hell: fol. 23. b.
post med. (h) Col.
278. line 16.

(i) Cent. 4. col. 291.
(k) Cent. 4. col. 292.
(l) Cent. 4. col. 293.
(2) Cent. 4. col. 425.
(3) Cent. 4. col. 1243 line 33. And see Calvin in institut. l. 4. c. 19. sect.
17. (4) Cent. 4. col. 231. line 12 & col. 294. line 1. (n) Cent. 4. col. 295. line
58. & col. 296. 297. (o) Cent. 4. col. 304. line 42. 43. &c. (p) Cent. 4. col.
409. line 15. 25. (q) Cent. 4. col. 295. line 3. & 40. & col. 985. line 30.

(r) Cent. 4. col. 456. 457. & 482. line 44. & col. 1250. line 45.
(s) Cent. 4. col. 457. line 58. & col. 458. line 1. 2. 3. (t) Cent. 4. col. 470. line
20. (u) Cent. 4. col. 300. line 39. & col. 301. line 46. & col. 464 465.

(x) Cent. 4. col. 464. line 59. & col. 301. line 28. 29. &c. (y) Cent. 4. col. 471.
l. 23. & col. 474. l. 10. 11. 22. 23. (z) Cent. 4. col. 472. l. 20. (*) Cent. 4. col.
493. l. 18. (a) Cent. 4. col. 301. l. 1. 2. 3. 54. & col. 706. l. 57. & col. 847. line 50.

(b) Cent. 4. col. 467. l. 8. 9. &c. (c) Cent. 4. col. 495. l. 18. (d) Cent. 4. col.
302. line 9. 10. 14. &c. And col. 495. line 30. 31. And Mr. Fulke against Heskens San-
ders &c. pag. 657. circa med. Affirmeth that *Rufinus* and *Cirill* had a superstitious estimation
of the signe of the Crosse: & that also by the reporte of *Paulinus* the Crosse was by the Bishoppe of *Hie-*
rusalem brought forth at Easter (yearely) to be worshipped of the people: And *Daneus* in *prime par-*
te altera parte, ad Bellarminum 5. controu. respons. pag. 1415. initio. Affirmeth that *Paulinus*
also

Cirrill and sondry other Fathers were plainly superstitious & blinded with this enchainment of the Crosses adoration.

- (e) Cent. 4. col. 417. 418. 419.
 (¶) Cent. 4. col. 415. line 25. (b) Cent. 4. col. 1160. line 53. & col. 1143. line 39.
 (f) Cent. 4. col. 415. line 44. (g) Cent. 4. col. 303. line 18. & col. 704. line 11, 21. & col. 1193. line 5. & 17.
 (h) Cent. 4. col. 303. line 10. & col. 847. line 47. & col. 1293. line 25.
 (i) Cent. 4. col. 874. line 11. (k) Cent. 4. col. 873. line & col. 874. initio. (l) Cent. 4. col. 497. line 50.
 (6) Cent. 4. col. 555. line 30. & col. 557. l. 45. & col. 558. line 54. & 1250. line 2.
 (7) Centur. 4. col. 551. l. 31. & col. 556. line 15. & 1074. line 13.
 (8) Centur. 4. col. 549. line 39. & col. 550. line 26. & col. 551. line 36. & col. 529. line 20.
 (l) Centur. 4. col. 458 line 5.
 (m) Mr. Iohn Nappeir vpon the revelations pag. 68. post medium. (¶) In the summe of the Conference before his MAIESTIE had with the Bishops and other of his Clergie page 69. post med.

also with (d) *attributing to much the signe of the Crosse* with (e) *Abrenunciation, ANNOYLING, threefold Immersion. And sondry other like Ceremonies vsed in Baptisme: with (¶) Baptisme of laye persons in case of necessitie: with (b) Remission of sinnes (not signified but) giuen in Baptisme: with (f) Consecration of the water of Baptisme, with teaching that (g) Priests might not marrie: that (h) Bigamus (or he that hath bene twice married) may not be Priest: also with Consecration of religiouse (i) women: and their religiouse habite: with (k) Deacons, Subdeacons, Acolites, Exorcistes, Readers, Dorekeepers: and the speciall rites vsed in making of them. with (l) Sumptuous Churches consecrated, and superstitious insolencie in celebration. Of the Masse appointed to be said in no places but such as were hallowed by a Bishoppe: with affirminge (6) the Church to be built vpon Peter. and further teaching (7) Peters Primacie. And lastly euen with sondry noted examples of (8) Primacie in the Bischope of Rome. In so much as certaine Protestants doubt not to deale plainly with vs herein, affirming that *Helene mother to Constantine* was (l) *a superstitious woman: and the visible Church in his time* (m) *Antichristian, and papistical*. Whereupon we doubt not in behalfe of our religion to say now to our aduersaries. as did your MAIESTIE (most religiously) to the Puritanes in defence of the Crosse in Baptisme vsed in Constantines time, (¶) *Is it now comen to that passe, that we shall appeach Constantine of superstition, if then it were vsed, I see no reason, but that still we may continue it. So cleare it is by the premisses, that the foresaide predictions of the Prophetes were not accomplished by the Church which continued the 300 yeares next after Constantine, and that though we should admit they were, it was that Church not protestant but Catholicke.**

In the summe of the Conference before his MAIESTIE had with the Bishops and other of his Clergie page 69. post med.

THAT AFTER THE SECOND 300.

yeares after Christ the foresaid predictions were not performed by the Protestants Church and were accomplished by the Catholicke Church.

Señ. 4.

NOW for the third, namely the wholle residue of time frō Bonifacius the third till Luther which containe the last 100. yeares in which (for that time) the predictions of the Prophetes concerninge the Churches increase, and continuance of Kinges and Pastors, were most evidently fulfilled: that the same were not yet during that time fulfilled, (otherwise then in and by our (*) Catholicke Church) is in it selfe so certaine, and withall so evidently confessed by our learned aduersaries, as that we will not seeke for other prooffe therof.

18.) and of sondry Kings and Kingdomes (cent. 10. c. 2. col. 18, & 19.) and of a greate parte of Hungarie (centur. 11. c. 2. col. 27.) and of the Norueigians (centur. 12.) As also the Protestant writer Osiander in his Epitomes hist. Ecclesiastica Centuria. 9. 10. 11. 12. 13. 14. & 15. mencioneth the like Conuersion of sondry Nations performed by our Catholicke Church since the times of Gregorie and Boniface. As namely of the Danes page 16. initio & 94. fine. the Morauians. (p. 16. fine.) the Polonians: (p. 36. circa med.) the Sclauoniās. (p. 36. circa med: & 16. post med.) the Bulgares: (p. 36. post med.) the Hunnes. (p. 37. initio.) the Normanes: (pag. 72. post med.) the Bohemianes: (pag. 77: fine) the Suecians: (pa. 21. circa med. & 90. post medium.) The Noruegianes: Linonians, and Saxones: (pag. 86. circa medium.) Tee Vagarians pag. 104. circa med. The Rugij Thuscans pag. 99. post med. of Scandia (p. 111. circa med.) Maiorica (p. 341. circa med.) of Tunes in Africa: (p. 377. fine.) & of sundry other Nations: (p. 342. ante med. Whereunto might be added sondry other like testimonies mentioned by Osiander in his Epitome cent. 7. pa. 73. & 168. & cent. 8. pa. 48. 112. 121. & 127. and the like knowne conuersion of sondry Nations wrought in this age in the East Indies, the West Indies and Africa confessed by our aduersarie Simon Lithus in respons. Altera ad Alterā gretseri apologiam p. 331. where he saith, Iesuitarum seges &c. paucorum annorum spacio &c. non contenta europa finibus, Asiam, Aphricam, Americam suis idolis compleuit. A thing so evidently performed only by our Catholicke Church, that Mr. Whitaker answering therunto (l. de Ecclesia contra Bellarminum p. 336. ante med. saith, Respondeo illas Conuersiones tam multarum gentium post tempora Gregorij, de quibus hic Bellarminus loquitur non puras & integras fuisse, sed corruptas: And Danæus in respons. ad disput. Bellarmini part. 1. pa. 780. fine, answereth thereto in like manner saying, Propogatio autem illa quam Gregorius primus, Conon, Zacha

(*)

The centurie writers mention the Conuersion of sondrie Nations wrought since the time of Gregory the first, and Boniface the third by our Catholicke Romane Church; as of Germanie (cent. 8. c. 2. col. 20.) Of the Vandalls (cent 9. c. 2. col. 15.) Of the Bulgarians, Sclauonians, Polonians, the Danes, and Morauianes. (cent. 9. c. 2. col.

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To

i. u. & alij Gregorij fecerunt fait inebriatio meretricis mudo facta, de qua est apoc. 17. versic. 4. & 18. versic. 3. As concerning examples to be giuen of Protestants cōuerting heathē Nations, we finde one only endeouour of the Calvinists laboring to preach to the Indians, but their labour tooke no effect, as is confessed by their *Franciscus Gomarus in speculo vera Ecclesie* page 161. *fine.* & 168. *post med.* And see further thereof *Villagag. con. Calvin.* and *Epistola Indica.*

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(n)
See Symon de Vyon his discourse vpon the Catalog. of Doctors &c. in the epistle there to the reader *post medium.*

(o) Mr. Parkins in his expositiō vpon the Creed page 400.

(p) Mr. Parkius vbi supra page 370.

(2) Heretofore tract. 2 c. 2. sect. 2. & 3.

(3) See this heretofore in the begining of this section, in the margent at this marke. *)

(4) See Mr. Whitaker alleaged ibidem.

To this end one of them affirmeth that Anno (n) 605. when Pope Boniface was Stalled in his Papall throne, then falsehood got the victorie &c. then was the wholle world ouerwhelmed in the dregges of Antichristian filthines, abominable superstitions, and traditions of the Pope. Then was that vniuersall apostasie from the faith foretould by Paule. To this end likewise faith Mr. Parkins: (o) we say that before the daies of Luther for many hundreth yeeres an vniuersall apostasie ouerspred the wholle face of the earth, and that our Church was not then visible to the world: and that (p) during the space of nine hundredth yeeres the popish heresie hath spread it selfe ouer the wholle earth: In so much that wheras it is (2) heretofore confessed as euident, that the foresaide predictions of the Prophetes concerning the conuersion of so many foretould Kings and kingdomes of the Gentiles, neither were nor could be fulfilled during the 600. yeeres next after Christ & before Boniface the third. And where also we haue giuen perticular (3) instance of the more euident and cleare accomplishment therof begunne afterwarde and continued at & after the foresaid times of Gregorie and Boniface, with most plentifull and answerable successe in so many Kingdomes before mentioned. Our aduersaries are not now abashed, (an opinion most dreadfull to be heard, or thought of) that where the foresaid predictions of the Prophetes take their chiefeft begining encrease and continuance in regarde of the Churches answerable accomplished enlargement, they doubt not euen then and there to place the very contrarie defection of Antichrist. Mr. Whittaker to that end (is before) affirminge (4) the Conuersion of so many Nations after the times of Gregorie

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gorie to haue bene not pure but corrupte: Daneus also terminating it *in ebriatio meretricis mundo facta de qua est Apoc. 17, vers. 4. & 18.* Turninge so most euidently the Churches most gloriouse foretould enlargement by the answerable cōuersion of so many heathen Kings and kingdomes fulfilled but since the times of Gregorie and Boniface into their pretended (6) vniuersall Apostasie wrought by Antichrist. (7) O ye Heauens be astonied at this: Be asfraid and vtterly confounded. Are they Christians who dare thus affirme the Churches foretoulde enlargement to be Antichristian? Is this the end or issue of our aduersaries Doctrine (8) He that hath eares to heare, let him heare. But to omitt the like further testimonie herein of Mr. D. Fulke: (*) Mr. Iohn Napeire affirmeth yet more fully both concerning this time and the other former 300. yeares next after Constantine, that (q) the Popes kingdome hath had power ouer all Christians from the time of Pope Siluester and the Emperour Constantine for these 1260. yeares: and that (r) From the time of Constantine till these our daies euen 1260. yeares, the Pope and his Clergie hath possessed the out-ward visible Church of Christians (s) Reigning vniuersally and without any debateable contradiction 1260. yeares: (t) Gods true Church most certainly abiding so long Latent and (u) inuisible: with whome agreeeth M. Brocard: (x) And Mr. Napeire doubteth not to proceede yet much further, affirming that also (y) during euen the second and 3. ages (after Christ) the true Temple of God and light of the gospell was obscured by the Romane Antichrist him-selfe: But Sebastianus Francus reacheth the very point, and doubteth not to comprehend all the foresaide ages since the Apostles times, affirming that, *Statim post Apostolos &c.* (z) Presently after the Apostles time, all things were turned upside downe &c. And that for certaine through the worke of Antichrist: the externall Church together with the faith and sacraments vanished awkie presently after the Apostles departure, and that for these thousand foure hundredth yeares the

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Church

- (5) See Daneus his wordes alleaged ibidem.
 (6) See before in this Section at. n.o.p.
 (7) Hieremie 2, 12.
 (8) Math. 13, 9.
 (*) Mr. D. Fulke in his treatise against Stapelton & Martial p. 25. paulo post med. acknowledgeth that Some (Protestants) haue written that the Pope hath blinded the worlde these many hundredth yeares, some say a 1000. yeares, some 1200 some 900. &c. (q) Mr. Napeire in his treatise vp on the reuelations pa. 43. versus finem. (r) Mr. Napeire *ubi supra* p. 145. colum. 3. fine. (s) Mr. Napeire *ubi supra* pa. 68. versus finem. (t) *Ibidem* p. 191. initio. (u) *Ibidem* pag. 161. col. 3 circa med. & pa. 156. ante med. & 237. paulo post med. & 23. fine. (x) Brocard vpon the reuelations fol. 110. a. & fol. 123. b. (y) Napeire *ubi supra* p. 191. initio. (z) Sebastianus Francus in Epistola de Abrogandis in vniuersum omnibus statutis Ecclesiasticis. And Mr. Fulke in his aunswere to a Counterfaite Catholicke pag. 35. post medium saith, The true Church decayed immediately after the Apostles times.

Church hath bene nowhere externall and visible: So far hath the Protestants Church hitherto bene (even by their owne testimonies) from fulfilling the foresaide foretoulde Conuersion, of so many KINGES and kingdomes of the Gentiles.

THAT THE KNOWN DEFECT THEROF in the Protestants Church aduantage the Iewes against them, made Sebastian Castilio doubtfull of his faith and Dauid George an Apostata.

THESSE things (most Gracious SOVERAIGNE) being thus explained and confessed, we do here as now insist, and most humbly appeale vnto your MAIESTIES Learned and equall iudgement betweene our aduersaries and vs concerning the accomplishment of the foresaid predictions, whether that the same may be said to haue bene hitherto performed by our Catholike or their Protestant Church Here haue we often knocked at the doores of their hartes, demaunding but with what probabilitie they can (before Luthers time) make good that which the scriptures foretell (as Oecolampadius and them selues vnderstand) concerning the (a) eternitie of Christs Kingdome, & the multitude of Kings to serue it: and which be those many Kinges and Kingdomes of the Gentiles which their Church hath in all that meane time accordingly conuerted from heathenish Paganisme to the faith of Christ, or how can their Church but be said (accordingly as the scriptures (2) and Oecolampadius (3) from them teach, that the true Church ought to excell the Synagogue of the Iewes: but so much as since the coming of the *Messias* (which was the appointed time of the Synagoges decay and the Christians Churches increase) considering that it is heretofore

(a) Oecolampadius alleageth before Tract. 2. Sect. 1. letter q.

(2) The glorie of this last house shalbe greater then the first Aggeus 2, 10. the desolate hath more Children then the married wife (Esay 54, 1. & Galat. 4, 27. He is mediator of a better testamēt which is established vpon better promisses (hæbr. 8, 6.)

(3) Oecolampadius in Esay c. 2. vers. 2. saith, Greate is the dignitie of the Christian Church aboue the Synagoge of the Iewes, in that it shalbe most populouse, and of all Nations sondry shall Ioyne them-selues vnto it abundantly.

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fore fully (4) confessed, and hereafter (5) further proued, that for the thousand yeares last before Luther, their Church hath continued vnknown *Latente* and *inuisible* &c. whereas on the other parte it appeareth (by sufficient authoritie of histories in all times) that the Iewes during all those ages, and euer since Christes time, haue had their Sinagogues (though vnder some kind of restraint) yet *dispersed known* (6) & visible in the most notable prouinces of the world, as *Greece, Italy, Spaine, France, Germanie, England, &c.* And therefore here also againe we do submit to your MAIESTIES learned iudgement, whether we or they be the men, that can against the obiections in this kind of the doubtfull and misbeleeuing Iewes, maintaine that before Luthers time, the foresaid predictions of their Prophetes haue bene fulfilled, and so consequently that our Sauour is the true *Messias*, which falleth necessarily into great daunger of further doubt with them, if so many of their Prophecies as went of the *Messias* and his Church, haue for so many ages before Luther bene lefte vnaccomplished.

Neither may the scandall or scruple hence arising be a stumbling blocke onely to the Iewes, but such as hath also distracted certaine of our learned aduersaries: To alleage some few examples therof (and withall to omitt the straites and laborinthes into which certaine principall Protestant (b) writers haue bene driuen in their disputation had of this matter against the Iewes) *Sebastian Castalio* professor at Basill (*) a

(4) See heretofore tract 2. c. 1. sect. 4.

(5) See hereafter tract. 2. c. 2. sect. 2. 3. 4. 5. 7. 10.

(6) Peter Martir in his common places in English part. 2. pag. 599. b. initio saith hereof. *The Iewes as yet continew, and are kept in so greate aduersities, in so diueres and greuous captiuitie and dispersion, they houlde still their religion, doubtles no aunciēts Troians, Lombards, Hunnes or Vandalles, haue so helde still their owne &c. & could shew theire originall and history set forth in most true writting, and being euery where dispersed as they were coulde neuertheles keepe their owne ordinances which for so much as it contineweth among the Iewes, is vndoubtedly a singuler worke of God &c.* If now then Godes worke be such in the dispersed & reprobate Iewes after the time of their Sinagoges decay, shall it not much the rather bee more Glorouse in his Church of the new testament, which according to Paule *hæbr. 8, 6. Is esta-*

blished in better promises? Then euer was the other of the Iewes euer before the dissolution and end thereof? And see Peter Martir vbi supra pa. 328. b. fine & 329. a initio.

(b) Calvin in Daniell c. 2. vers. 44. and Luther tom. 7. printed at Witteberg Anno 1557 lib. de Iudæis &c. (*) Osiander in Epitom. histor. Eccles. cent. 16. pa. 753. initio calleth him, *Sebastianus castalio vir apprime doctus, Calvinista tamen: Linguarum peritissimus &c.* And Pantalion in his Chronographia p. 125. placeth him there in his catalog of the Fathers and lightes of the Church, saying further that for such, *Guilielmus Farellus, Petrus Viretus & Sebastian Castalio agnoscuntur*

§ 5

(c) Castalio cōmended by D. Humfrey de rat. interpret. l. 1. pa. 62. 63. and 189. And by Gesnerus in bibliotheca Sebastia Castall: And by Fridericus Furius alleadged in Sebast. Castal. defens. suarum translationum. pag. 236.

(d) Sebastia Castalio in his preface of the greatesse Lattin Bible dedicated to King Edward the sixte saith, Equidem aut hac futura fatendum est, aut iam fuisse, aut Deus accusandus mendacj: quod si quis fuisse dicit, quæram ex eo quando fuerint, si dicet tempore Apostolorum, quæram cur nec undiquaq; perfecta fuerit, & tam cito Exoleuerit dei cognitio ac pietas, que & æterna & marinis undis abundantior fuerat promissa.

(e) Castalio ubi supra saith Quo magis libros sacros cōfidero, eo minus hæcenus præstitum video utcuq; ora sola illo intelligas.

(f) Historia Georgij Davidis printed at Antwerpe 1568. in Octauo the Diuines of Basill published his historie.

very learned Calvinist, and highly (c) commended by D. Humfrey and others,) hauing recited sondry of the foresaid Prophecies concerning the conuersion of Kinges, and the Churches foresaide happie estate and continuance, and looking to the accomplishmēt thereof, writeth thus. perplexedly thereof to our late Soueraigne Lord King Edward the sixte. (d) Verely we must confesse either that these thinges shall be performed hereafter, or haue bene already, or that God is to be accused of lying: If any man answer that they haue bene performed, I will demaund of him when? If he say in the Apostles time, I will demaund how it chaunceth, that neither then the knowledge of God was altogether perfect, and after in so short space vanished away which was promised to be æternall and more abundant then the floodes of the sea? So plainly doth he more then insinuate this perilous scruple, (and which is most dangerous) withall leaueth the same not explained or answered but perplexed and doubtfull, saying yet further thereof, (e) the more I do peruse the scriptures, the lesse do I finde the same performed howsoever you vnderstand the said Prophecies. But much more greuous is the example hereof in David George the hollander, who for many yeeres continued at Basill professing there the Protestants religion, and by them well esteemed of till in the end he became a most blasphemous Apostata: and affirming our Sauour to be a Seducer, drew secretly many to his opinion, the principall motiue of his reuolt, being, that: (f) Si Christi & Apostolorum doctrina vera & perfecta fuisset &c. If the doctrine of Christ and his Apostles had bene true & perfect, the Church which they planted &c. should haue continued &c. But now it is manifest that Antichrist hath subuerted the doctrine of the Apostles, and the Church by them begonne, as is euident in the papacie, therefore the doctrine of the Apostles was false and imperfect. Thus far that wretched Apostata.

By which two foresaid examples of Castalio and David

David George, and other the premisses, is fully discouered not onely the not fulfilling of the foresaid Predictions in the Protestants Church, but also the dangerous sequell which thence ensueth against their wholle Church and religion in generall.

A CONFUTATION OF THE PROTESTANTS obiections and answers concerning their Churches not accomplishment of the said predictions.

Sect. 6.

AND we may not here dissemble but referre like wise vnto your MAIESTIES graue iudgmēt, the colours, rather then answers wherwith certaine our aduersaries do (in these straites) seeke to vphold them selues and their Church,

1 First some woulde enforce that the vniuersalitie which is foretould of the Church, was to be accomplished but after (g) *Luthers ghospell preached* which long intermission til Luthers time, as it implieth a manifest breach of Gods foresaid (*) *Couenante*: which foresheweth and assureth the Churches increase and prosperouse continuance thereof, and is directly against the opinion of the most learned (h) Protestants who affirme that the foresaid predictions haue bene heretofore performed. And is also other-wise not answerable to the euent since Luthers time, for not so much as any one King or Kingdome of the Gentills is yet hitherto conuerted from paganisme by Luther or any of his followers: So likewise Christian hartes may hardly endure to thinke that we

(g) The Author of the booke entituled *Antichristus siue Prognostica finis mundi* pag. 12. fine saith, *spiritus qui annunciat futura non operatur nisi eunte Euangelio, quod sub finem ex confesso Lutherus primus inuexit*: And pag. 13. post medium. he further saith, *Non manifestatur autē pseudoprophetarum surrectio: nisi Euangelio: quod inde a primatiuo Apostolorum Euangelio ante Lutherum, ut diximus nunquam iuit, ne quis autem Hussiticum Euangelium pertinere huc putet, id prohibet quod Christus illud Euangelium edicit quod sub finem per vniuersum orbem esset iturum: porro Hussiticum Euangelium Bohemis tantum venit, signo ergo esse non potest, nam cōmune orbis*

Euangeliiū signo esse voluit, non illud vnius gentis: Lutheri Euangelium per orbem volat tam voce, tam pralo. (*) Hereof see heretofore *Tract. 2. c. 1. Sect. 1. l. o.* (h) Mr. Whitaker in his booke *Contra Dureum* l. 7. pag. 472. saith, *Quicquid de Ecclesie propagatione, amplitudine, gloria veteres Propheta prädixerunt, id perfectū esse historia Luculentissime testatur &c.*

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§. 6.

(¶) *In hac mundi senectū post tenebras lucem Evangelij exoriri & prelucere voluit Deus.* So say the Protestant Divines apud Osiandrum Centur. 16. page 872. post medium.

(b) 2. Thess. 2, 3.

(*) Gloriosa dicta sunt de te Civitas Dei. psalm. 86, 3. (i) Ambros. in hunc locum. & Tertul. de resurrect. carnis. & Aug. de ciuit. deil. 20. c. 19. & Hierom. qu. 11. ad algasiam. (k) 2. Thess. 2, 7.

(*) See Dresserus in milenar 5. pa. 92. fine & 93. initio. (l) 2. Thess. 2, 7.

(m) Mr. Whitaker against Mr. William Raynolds in his aunswere to the preface pag. 33. saith: *We beleue that Christes Church shall neuer faile, & we account it a prophane heresie to teach that Christes Catholicke Church hath perished from the earth at any time, for this assertion shaketh the foundation of all faith:* (n) Reuelat. 12, 6. objected thus by Mr. Fulke in his answere to a Counterfaite Catholicke pa. 16. ante medium.

(*) Reuelat. 20, 2, 3.

(¶) Reuelat. 20, 7. Mr. Willet in his Sinopsis pa. 160. post med. thinketh these 1000. yeares to haue ended Anno Domini 1294. Mr. Foxe in apoc. c. 11. pag. 245. circa medium, thinketh then to haue ended Anno Domini 1300. And vide ibidem pa. 346. fine & 347 fine And see Hospianus in historia sacramentaria l. 4. c. 2. p. 295. ante med. & in Epist. dedicatoria ante med. And Bullenger vpon the Apocalippis serm. 87. fol. 267. b. fine. Affirmeth hereupon that the gospell was preached not in hicker-mucker, but most manifest, not short & pinched, but published by the space of a thousand yeares, and receaued not of a fewe, but of all Nations: &c.

haue for so many ages before Luther, wanted weapons in this behalfe against the Iewes, or that God hath during the youth & middle time of his Church suspended his foresaid promises of her happie conuersion of Kinges and Nations to serue her, and is but now to fulfill the same in her (¶) *declining and decrepit age.*

2 Secondly others in steed of answere doe obiekt that the Apostle foretelleth (b) *a falling away*: In discharg wherof it is manifest, first that there is nothing in this place to proue that the said falling away should continue for so many hundred yeares as are before pretended: Secondly we say that this *falling away* is (as the Fathers vnderstand) not of the Church, whereof (*) *glorious things are foretould*, but of (i) *the Romaine Empire*, which did then (k) *bould or flourish*, and yet in the end must (*) *fall away*, and that not in part. but as the texte there saith, must (l) *be taken away*: which to referre to the Church, were as Mr. Witaker him selfe confesseth (m) *a prophane heresie.*

3 Thirdly they do furthermore yet (in lieu of answere) obiekt with Mr. D. Fulke, that S. Iohn foretelleth that (by reason of Antichrists persecution) (n) *the woman must flee into wildernes there to remaine a long season*. Whereunto we likewise say, first that the same scripture witnesseth that (*) *the olde Serpent Satan was bound for a thousand yeares that he should no more deceiue the Nations till the thousand yeeres were ended: and not loosed (¶) till then*. Which number though it be perhaps incertaine as signifying mo yeeres, yet fewer it can-

not signifie. and therefore our aduersaries in placing Antichrists appearing and forecing of the Church to flie into wildernes, so many ages within the first thousand yecres after Christ, do therein affirme against manifest scripture, and the iudgment (¶) of their owne brethren. Secondly we say that these foresaide wordes objected, *there to remaine a long season*, being most materiall and inserted by Mr. D. Fulke, not as his owne wordes, but as in the seuerall print or letter of the scripture, are his owne negligent (or els more faultie) addition, and therefore that there is nothing in the texte to proue that this flight (though it were to haue hapned within the saide thousand yecres) should against so many foresaide Prophecies continue for *so longe a season*: as either of these last 1300. or 900. yecres, but only as the texte saith, *modico tempore* for (o) *a short time* namely (p) *for a thousand two hundredth and sixtie daies*: or as it is explained in other tearmes, for (q) *a time, two times, and halfe a time*: or as it is yet further explained for (r) *two and fortie monethes*: all which aswell by ordinary computation (s) as also by exposition of the Fathers, (t) and of that learned Protestant Hierom Zanchius (u) do amount but vnto *three yecres and a halfe*: during which time the hight of Antichrists persecution is in their opinion here-

¶ For it is affirmed & collected from the scriptures, that Antichrist is yet to come by Vicelinus in libro de singularitate Antichristi: by Hierome Zanchius in epist. Pauli ad Phillip. Collos. & Thes. page 245. a. and by Franciscus Lambertus who Bulleuger vpon the Apocalips serm. 62. fol. 202. b. post med. commendeth for *a most godly and excellent learned man*: of whose iudgment that *Antichrist is not yet come*, see the booke entitled *Antichristus siue prognostica finis mundi*, printed at Basill. page 74. & 75. & 79. ante medium And concerning the like opinion of other Protestants see Mr. Dowe in his sermon of the second coming of Christ &c. versus finem where he saith: *Some Protestants being overmuch modest make a doubt whether Antichrist be yet reuealed or not*. And see Mr. Foxe act.

mon. (printed 1576.) page 739. b. prope finem & printed Anno 1596. page 366. a. lin. 17 (o) Reuelat. 12, 12. & 17, 10. & 20. 3. Mr. Foxe in Apoc. c. 11. page 239. versus finem saith hereof: Neq; enim fieri potest vt longum tempus eodem modico tempore figuratur, modico enim tempore, modicu tempus designatur: to which end he alleageth there Franciscus Lambertus and Dauid Chitraus. & vide pag. 347. fine & 348. and see Fr. du. Ion. vpon the reuelations c. 20. page 257. & 258. (p) Reuelat. 12, 6. (q) Daniel. 12, 7. & reuelat. 12, 14. (r) reuelat. 11, 2. & 13, 5. (s) Mr. Dent in his ruine of Rome, or exposition vpon the reuelation page 134. (t) Aug. de Ciuitat. Dei lib. 20. c. 23. & Hierom. in Daniel. c. 7. & Cirrill Catech. 25 & Ireneus lib. 5. fine. and others. in so much as Mr. Foxe in Apocalipsin. page 345. post medium saith hereof. *Docti sanctiq; hic interpretes, plerique fere omnes quos hactenus videre contigit, nihil hic certi statuunt, nisi quod tempus, tempora, & dimidium temporis ad tres duntaxit annos & semialterum restringunt.* & vide ibidem page 362. prope finem. (v) Zanchius in epistolas Pauli ad Phillip. Collos. & Thessal. page 245. a.

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§. 6.

(x) Mr. Ford in Apoc. c. 13. vers. 5. page 97. ante med. saith: *Menses isti 42. designant paululum id temporis quod Diabulo concessumerat supra c. 12, 12. videl. tempus grauissima illius persecutionis quae durauit ad Constantinum magnum, supputandi sunt enim prorsus sicut sanctissimus pater Ioannes Foxus accepit, nempe per sabatha annorum, quomodo menses 42 efficiunt annos 294. quibus ex vicesimo anno imperij Constantini (qui idē fuit Annus Christi 329.) subductis, Constabit Prophetiā istam statim post mortem Christi incepisse.*

(y) Mr. Foxe in Apoc. page 346. line & 363 ante med. expresseth his like iudgement affirming page 365 that this exposition was deliuered to him as it were by reuelation, *arcano quodam admonitionis sibilo, siue voce tamen &c.* and with this exposition agreth Mr. Downham in his treatise concerning Antichrist c. 8. page 77 line:

(*) Hereof see heretofore tract. 2. c. 1 sect. 4. in the margent there in the begining at this mark (*)

by foretoulde to rage: *Thirdly* we further say that other Protestant writers (who dislike this exposition of three yeares and a halfe: and would enforce a longer terme. as namely Mr. Forde, (x) and Mr. Foxe, do vnderstand by euery month a *Saboth of yeares* affirming so by the 42. monthes to be ment. 294. yeares and that by their opinion those 294. yeares begunne in the first persecutions of the primatiue Church, and so ended about the end of the first 300. yeares after Christ: which their expositiō as it altogether maketh with vs, strengthening our former assertion of the not fulfilling (during that time of the foresaid predictiōs concerning the Churches happie enlargement, so likewise it leaueth our aduersaries wholly as before chargeable, to answere for the fulfilling thereof in the ages succeeding:

And thus much breiftly to shew to your MAIESTIE 1 *First* That according to that confessed sence of scripture which Protestants them selues acknowledge, the Church of Christ was foretoulde to continew after her first increase wonderfully enlarged with conuersion of many KINGS and Kingdomes of the Gentiles.

2 *Secondly*, that it is like-wise confessed that many Kings and Nations of the Gentiles haue continually since the conuersion of CONSTANTINE our first Christian Emperour till Luther bene accordinglie conuerted (*) by our Catholicke Church, & that our Church hath in that estate continued and flourished, as Mr. Napire confesseth for these 1260. yeares *Reining vniuersally &c.*

3 *Thirdly* that by like confession of Protestants, their Church hath bene so farr from performing the like, that as them selues acknowledge, shee hath most certainly for so longe remained Latent and inuisible: A scruple so euident that *Castilio* there-vpon fell to doubtfull speeches of our Christian faith, and *David George* to plaine Apostasie

THE SECOND CHAPTER

THAT THE TRUE CHVRCH MUST

*haue her Pastors, administration of the word and
Sacraments euer-more to continew.*

SECT. I.

THE second pointe which we intend to offer to your MAIESTIE from that confessed sense of scripture which Protestants acknowledge, is touching the Churches continued and visible administration of the Word and Sacraments, which our Sauiour hath ordained to serue as the necessary appointed ordinarie meanes of our saluation: for albeit that God was able to call, iustifie, and confirme the elect without any mediate meanes, yet hath he not as (Caluine confesseth) (¶) determined to accomplishe the same, otherwise then in and by the ministerie of his Church.

To beginne therefore with the administration of the Word, the Apostle teacheth. .1. First that Christ hath placed in his CHVRCH, (2) Pastors and Doctors to continue to the consumation of Saintes, till we all meete in the vnitie of faith, euen as our aduersaries doe hereupon expound) for euer: (a) And hence it is that they affirme, that (b) the Church can neuer want Pastors and Doctors. and which is more, that (c) Christ will suffer no perticular Church to continue without a seruant to ouersee it: and that (d) Pastors and Doctors must be in the Church till the end of the world: (euen) from (e) Christs time till Luthers age. In the like assertion wherof the other Protestant writers (f) are plentifull. .2. Secondly that these Pastors must not be silent, the holy ghost testifieth, foretelling of the Churches (g) Watchmen or Pastors. (h) that they shall not (i) be silent. But euen

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(¶) See Caluin. institut. l. 4. c. 1. sect 5. initio.

(2) Ephes. 4, 11 12, 13.

(a) Doctor Fulk against the Rhemushe Testament in Ephes. 4. sect 4. fol. 335 a. initio. And Caluin. in institut. Printed Geneva. 1550. c. 8. de fide sect 37

38. page 233. 234. Melancthon. loc. commun.

edit. 1561. c. de Ecclesia

(b) Caluin. vbi supra

(c) Mr. Fulke against Heskins, Sanders &c. pa. 539 prope finem.

(d) Mr. Fulke ibid. pag. 536 paulo post med. And mr. Sparke in his answer to mr. Iohn d' Albines p.

11. prope initium saith accordingly. The Church of Christ hath alwaies had and shall haue to the end successuely in all ages in one place or other, such as haue shewed the truth faithfully vnto others, as haue shined as lights in their daies set vpon a Candlesticke.

(e) Mr. Fulke ibid. page 569 initio.

(f) The Confession of Heluetia cited in the harmonie of Confessions pag 337. and Bertram de loque. in his discourse of the Church p. 79. (g) Esa.

62, 6. (h) The marginnall notes of the English Bible 1576. in Esa. 62, 6.

(i) Esa. 62, 6.

§. 1.

- (k) Rom. 10, 14.
 (l) Mr. Fulke in his answer to a counterfaite Catholicke p. 100. initio.
 (m) Propositions and principles disputed in the vniuersitie of Geneva pag. 245. circa med.
 (n) Mr. Deering in his reading vpon the epistles to the Hebrues ca. 3. lectur. 15. post initium.
 (o) Ibid. c. 3. lectur. 16 fine.
 (p) Mr. Fulke in his answer to a counterfaite Catholicke page 11 initio & 92 ante med.
 (q) Mr. Deering vbi supra in c. 2. vers. 12. lect. 10 circa med. & c. 3 lect. 12. fine.
 (r) Mr. Deering ibid.
 (s) Rom. 10, 10.
 (t) 1. Cor. 11, 26.
 (u) Beza in his sermons vpon the Canticles englished page 79. & 80.
 (v) Mr. Bancroft in the suruey of the holy pretended discipline page 440 post medium.
 (x) Mr. Whitaker contra Duræum l. 3. pag. 249 ante med. faith. *Si adfunt Ecclesiam constituunt & solent, si auferantur.*
 (y) Mr. Willet in his synopsis page 71 fine.
 (z) Mr. Willet vbi supra page 69 fine.

as the Apostles faith. (k) *How shall they beleue whome they haue not heard, and how shall they beare without a Preacher.* So our aduersaries do accordingly hold concerning preachers, that (a) Mr. Fulke faith (l) *truth cannot be continued in the world but by their ministrie.* That therefore (m) *the ministrie is an essentiall marke of the true Church:* that also as Mr. Deering faith (n) *Saluation springeth in preaching of the gospell, and is soueraine againe with the ceasing of it.* and that (o) *take away preaching, you take away faith:* for which he citeth many scriptures. 3. *Thirdly* our aduersaries do yet further confesse, and the nature of the thing proueth it, (for otherwise they were no true Pastors) that these Churches Pastors (at the least some of them) shall (p) *alwaies resist a'l false opinion* euen with open reprehension: and that (q) *the religion being of God, no feare of man shall keepe them backe,* because (as Mr. Deering faith hereof) (r) *that were to keepe the honour of God for corners and solitary places:* for as the Apostle prescribeth (*) *with the heart a man beloueth vnto righteousness, and with the mouth confesseth to saluation.*

Concerning now the continued administration of Sacraments. 1. *First* the scriptures affirme, that we are therby to (s) *shew the Lords death till he come.* 2. *Secondly* our puritane aduersaries do acknowledge, and accordingly teach, that there must be (t) *Pastors and Doctors to the end of the world for the administration of the Word and Sacraments:* that therefore (v) *the ministrie of the Word and Sacraments are in absolute degree of necessitie to saluation.* with whom our other Protestant aduersaries do agree: Mr. Whitaker saying to this end of the administration of the Word and Sacraments, that (x) *being present they do constitute a Church, and being absent doe subuert it.* and Mr. D. Willet likewise faith of them: (y) *these markes cannot be absent from the Church, and it is no longer a true Church then it hath these markes:* for as he further faith (z) *the onely absence of them doth make a nullitie*

letie of the Church: with whom herein the Lutheranes also (a) do agree. 3. *Thirdly* our aduersaries do yet further hereupon affirme of these, that (b) *they are essenti all notes of the Church: and that (c) these notes are needfull to distinguish the true Church from the false, that men carefull of their saluation may know where the true Church is and to which company cheifly they ought to adioyne them selues.*

And that therefore the Church militant is in some sorte euer more to remaine, not poore or slender in paucetie of professors, but rich and plentifull: (*) neither obscure or latent but like to (¶) *a Citie placed vpon a hill that cannot be hid, knowen and (d) conspicuous: a truth so euident that they doubt not thereupon to*

(a) Lobeckius a Lutherane Doctor and publique Professor in the vniuersitie of Rostoche in disput. theologic. pag. 213. sect. 44. affirmeth of these and of the Church, that *tam arcto & indissolubili nexu inter se copulata sunt, vt in cœtu vocatorum, alterum sine altero esse non possit, & negato vno, alterum quoque ne-*

gare necesse sit. (b) Mr Whitaker contra Durzum l. 3. page 260. saith. *Sunt Ecclesie proprietates essentielles.* And see mr. Whitgiste in his defence &c. page 81. ante med. and see mr. D. Couell in his examination &c. page 21. ante med. & page 5. fine.

(c) Hiperius in method. theolog. page 548. ante med. & page 552. prope finem: And Amandus Polinus in partition. theolog. page 304. ante med. (*) Cælius secundus Curio writt a wholle booke hereof, entituled *de amplitudine regni Dei.* wherein read him lib. 1. page 1. 5. 14. 24. & l. 2. page 135. 148. 167. 183. 232. 233. 243. 246. &c. And he answereth the common objections vrged to the contrarie l. 1. page 96. 97. 100. 106. 108. 115. 117. 120. 128. 131. (¶) Math. 5. 15. & Esa. 2. 2. Concerning the answerable exposition of which textes see D. Hamfrey hereafter page 84. in the margin vnder the letter. e. And S. Austin tom. 6. contra faustū. Manich. l. 13. c. 13. saith. *Propter hos enim motus paruulorum qui possint seduci ab hominibus, a manifestatione claritatis Ecclesie, Dominus quoque providens ait, non potest Ciuitas abscondi supra montē constituta.* And tom. 7. contra liter. Petil. l. 2. c. 32. he further saith. *Hinc fit vt Ecclesia vera neminem lateat, vnde est illud, quod in Euangelio ipse dicit, non potest Ciuitas abscondi supra montem constituta: ideoque in eodem psalmo connectitur, In sole posuit tabernaculum suum; id est in manifestatione.* (d) Bartholomeus Keckermanus in sistem. theolog. page 408. initio saith. *Noui testam. Ecclesie, ratione notarum & formæ externæ semper debet esse sensibilis, seu conspicua, vt nimirum reliquæ gentes quæ adhuc extra Ecclesiam sunt, scire possint cuiam Ecclesie sese debeant agregare, id quod de ecclesia noui testam. Esa c. 61. ab initio magnificis verbis predixit.* And Hiperius in method. theolog. page 552. prope finem, saith. *Profecto nisi signa hæc extarent, ac vera ecclesia sensibus deprehenderetur, qui scire possit homo cuiam cætui salutis consequendæ ergo adherendum sibi foret.* And Peter Marter in his epistles annexed to his common places in English page 153. a. circa medium: reporting certaine pointes wherein he professeth to agree with vs Catholickes saith: *We also doe not appoint an inuisible Church, but doe desue Congregations, vnto which the faithfull may know that they may safely adioyne them selues.* affirming further a little there before, that this opinion is (saith he) *Common with vs to Catholickes.*

(c) Mr. Henoeh Clapham in his soueraigne remedie against schisme. p. 18. after many prootes alleaged by him from the scriptures, and otherwise concludeth, saying: Not

onely all auncientes euer holde the Churches euer visibilitie, but also all learned men of our age: In like full maner is the Churches visibilitie affirmed from the scriptures as well by Melancthon in loc. comun. edit. 1561. c. de Ecclesia, & in prefat. lib. corp. doctrinae Christianae in Ecclesijs Saxon. & misimicis electoris Saxon. impressi. Lipsiae Anno 1561. And in Concil. theolog. part. 1. page 512. & part. 2. pag. 201. & 394. As also by D. Humfrey in Iesuitismi part. 2. rat. 3. page 240. where he saith: *Declaratum est nos Ecclesiam non in aere collocare sed in terra, nos Ecclesiam confiteri esse opidum supra montem positum, quod abscondi non potest. Math. 5. montem excelsum domus Dei cunctis collibus editiorem, ad quem omnes gentes confluent. Esa. 2. &c. Cur ergo anxie & curiose probant quod est a nobis nunquam negatum? &c.* (And ibidem page 241. initio. he saith) *Visibilis est propter exercitia pietatis, quae videntur ab omnibus in Ecclesia, nam dum ministri docent, alij discunt, illi sacramenta administrant, hii communicant. &c. qui ista non videt talpa est cecior, visibilis est quia nota sunt insignes & conspicuae &c.* and page 242. initio. he saith, *non enim clancularij secessus &c. conuocationes sunt Christianae.* and page 281. sine he affirmeth concerning the Church militant (which is the onely pointe in question) *oportere Ecclesiam esse conspicuam, conclusionem esse clarissimam.* (f) Melancthon in Concil. theolog. part. 2. saith: *necesse est fateri esse visibilem Ecclesiam &c. quo spectat hac portentosa oratio qua negat esse ullam visibilem Ecclesiam.* page 393. sine. & 394. initio.

(g) Mr. Henoeh Clapham in his soueraigne remedie against schisme page 17 ante medium saith. *Contrary to all scriptures they do affirme that there hath bene no visibilitie of the Church for former hundreth of yeeres, which position is against Psalm. 72, 3, 17. Esa. 59, 21.*

(2) Math. 24, 23. whereupon Mr. Henoeh Clapham in his soueraigne remedie against schisme page 23. post med. saith. *Our Sauour forbides going out vnto such desert and corner ghospels. Math. 24, 23, 24, 26. and S. Austine tom. 4. quæst. euang. l. 1. quæst. 38. saith, accordingly: Constituta ergo autoritate Ecclesiae per orbem terrarum clara atq; manifesta, consequenter discipulos admonet & qui in eum credere voluerint, ne schismaticis atq; hereticis credant: vnumquodq; enim schisma & vnaquæq; heresis aut locum suum habet in orbe terrarum partem aliquam retinens, aut obscuris atq; occultis conuenticulis curiositatem hominum decipit: Ad quod pertinet quod ait, si quis vobis dixerit, Ecce hic est Christus aut illic, quod significat terrarum partes & Prouinciarum. Aut in penetralibus aut in deserto, quod significat obscura & occulta conuenticula hæreticorum. &c. And see him further contra Faustum Manich. l. 13. c. 13.*

(3) Reuelat. 12, 12, & 17, 10. & 20, 3.

(4) Reuelat. 12, 6.

into wilderness by reason of Antichrists persecution: to which end Mr. Fulke (though most precise in this behalfe) is yet enforced to confesse, that (5) *the true Church though obscure and driven into wilderness by Antichrist, yet still continued dispersed over the world, and that* (6) *in the time of Antichrist it was not driven into any corner of the world, but was, is, and shall be alwaies dispersed in many nations: and that not obscure, but (as Bullenger saith) (*) right famous: which pointe the text it selfe doth also most inuincibly argue: for as it affirmeth that the womans flight into wilderness must continue* (7) *1260 dayes: so likewise it affirmeth that the preaching of the Word, must as then continue in like maner during euen the same terme of 1260. dayes: (8) and must so be as generall as the persecution: a matter so vndoubted, that Szegedine saith hereupon, (9) the ministers of Gods word shall preach all the time in which Antichrist shall tread vnder foote the holy Cittie. And Mr. Gifford saith likewise, (10) these two witnesses are not to be taken for two and no more, but for all those which were raised vp to impugne Antichrist: and that they should prophesie during all the time of Antichrists reigne. In like testimonie whereof, the other* (11) *Protestant writers are very plentifull.*

THAT PROTESTANTS TO PROVE THE
answerable performance thereof (for former ages) in their
Church do alleage promiscuously both Catholicks &
knowne Hereticks as members of
their Church.

SECT. 2.

THIS continued & visible administration of the Word & Sacraments, being the confessed sense of the scriptures, and without which the true Church cannot be, we will now examine somewhat concerning the answerable performance thereof: In which

(5) Mr. Doct. Fulke against the Rhemishe Testament in 2. Thessa. 2. sect. 5. fol. 354. b. fine.

(6) Mr. Fulke ibid. fol. 355. a. initio. to this like effecte see Mr. Whitaker in his answer to master Rainoldes preface pag. 34 & 37. mr. Foxe in Apoc. page 349. post medium

(*) Bullenger vpon the Apocalips fol. 200. a. fine. & b. initio: see the words of Bullenger hereafter in the margent at the figure 3. tract. 2. c. 2. sect. 11. (7) Reuelat. 12, 6

(8) Reuelat. 11, 3.

(9) Szegedinus in tribul. Analatic. page 368 circa medium.

(10) Mr. Gifford vpon the reuelations serm. 21. page 191. fine.

(11) See Mr. Fulke against the Rhemishe Testament fol. 475. b. sect. 4. and Bullenger vpon the Apocalips in c. 11. fol. 142. b. post medium.

§. 2.

(*) See hereafter tract. 2. c. 2. sect. 7. in the margin there at the figure 2. concerning *Ioannes de Rupe Scissa*, and *Willm. de S. Amore*: and see concerning *Peter Bloix* (claimed by Mr. Gabriell Powell in his consideration &c. pa. 52. initio.) Osiander in centur. 12. page 281. post med. where he saith: *Petrus Blesensis &c. Principum Prelatorum religiosorum & priuatorum peccata gra uiter arguit. &c. non tamen Pontificios errores refutauit.* was this man then a Protestant?

(q) Concerning *Willm. Occam* read act. mon. printed 1596. page 358. a lin. 88. & b. line 40. and of *Scotus* see Foxe ibid. page 130. b. line 8. & Osiander cent. 9. page 44. and of *Ioannes Gaudauensis* read Foxe vbi supra page 358. a. line 88.

(h) By Mr. Sparke in his answer to Mr. *John d'Albines* page 64 prope finem And by *Simon de voyon* in his discourse vpon the Catalog. of the Doctors of Gods Church, in the table. numer. 11.

(i) *Alcuinus* in lib. de diuinis officijs c. de Missa. saith: *Consulens Deus infirmitati nostræ, qui non solemus carnes crudas manducare, & sanguinem bibere, facit vt in pristina remaneant forma, duo illa munera, & est in veritate corpus Christi & sanguis.* (k) Doctor *Humfrey* in *Iesuitismi* part. 2. rat. 3. page 326. initio. And *Simon de voyon* vbi supra in the table numer. 107. (l) *Luke Osiander* in epitom. cent. 8. page 58. initio. see this heretofore tract. 1. sect. 1. in the margin at the letter g. (m) *Symon Pauli*. in method. aliquot locorum doctrin. &c. tradit. Rostochij. fol. 12. b. (n) *Symon Pauli* ibid. fol. 13. b. and *Hiperius* in method. theolog. in præfat. page 1. fine & 2. circa & post medium.

(o) *Actes and monuments* page 41. b. circa medium.

point when we prouoke our aduersaries, there is nothing more vsuall with them, then (for their owne defence in this behalfe) to search out in the examples of former times, for all such whatsoever, as may be said (though often falsely) in any sorte to haue impugned the Pope, but so much as in any one point either of manners or doctrine: And although they were otherwise neuer so different from Protestants, yet are they (in these straites) promiscuously registred by our aduersaries in the Catalog. of the Doctors of their Church. In this sorte are named (*) *Ioannes de rupe Scissa* *Willielmus de S. Amore*, and *Peter Bloix*. for their onely reprobuing the life & maners of the *Clar-gie*, for this onely cause also are named (q) *William Occam*, *John Scotus*, and *John Gaudauensis*. In like vniust maner is named (h) *Alcuinus* Archbisshoppe of *Canterburie*, and scoller to *S. Bede* for his onely opinion vntreuely pretended against the Reall presence, the contrarie wherof is by his owne writings more then (i) euident. Solikewise do they name (k) and claime *S. Bede* him selfe whom others of them do more truly and plainly reiect, for a confessed *Papist*: euen (l) in all those articles wherein Protestants do at this day dissent from the Pope. In like manner *Peter Lumberd* master of the sentences is by them sorted (m) in the Catalog of the Doctors and restorers of the beaueuty doctrine, and (n) placed euen with *Husse* and *Luther*, who was so euidently a knowne *Catholicke*, that Mr. *Foxe* therfore termeth him (o) an *Archpiller of papistrice*. We could

giue like example (*) of *S. Bernard*, *Erasmus*, *Picus Mirandula*, & sondry other knowne Catholicke writers, whom our aduersaries do in like maner most iniustly claime to be of their Church. And as with Catholickes so likewise in this exigeme of need, are they constrained to make like claime to (p) *Almericus*, the (q) *Albigenses*, and sondry other (*) confessed and knowne heretickes; In diuers of whom Mr. Jewell (to omitt others) (¶) is enforced to disclaime, saying expressly of them: (r) *they are none of ours*. In examination therefore of these & such other like knowne impertinēt exāples, we will not be so Idly tedious as to trouble your Maiestie, but will make triall of those in whom our aduersaries have greatest confidence, as namely, *Waldo*, *Wicliffe*, and *Husse*, and in their seuerall followers, and see if that these can vpholde the Protestant Churches administration of the word and Sacramentes, but so much as for those seuerall ages in which they liued: in whom if our aduersaries doe faile, then remaine they for any hope to be had of the other no lesse then desperate.

(p) Mr. Foxe aſtes monu. page 70. 2. ante medi. (q) Like claime is made to the *Albigenses* by mr. Sparke against mr. Iohn d'Albines. page 58. ante medium. By mr. Fulke contra Scapletonum, de ſucceſſione Eccleſie page 112. & 271 initio. And by Chriſpinus in his booke of the eſtate of the Church page 350 ante medium. But ſee plaine teſtimonie of the execrable errors of the *Albigenses* in Oſiander Centur. 13. page 329. And in Ceſarius, Ciſtert. 5. diſt. dial. and Luxemb. hær. *Albig*. See alſo hereafter tract. 2. c. 2. ſect. 3. in the margent at the figure 2. (*) Of like claime made to *Peter Bruis*, and the *Henricianes* or *Apoſtolici*: ſee Catalog. teſtium veritatis printed Anno 1597. tom. 2. page 561 & 562. (¶) See theſe other Proteſtants ſo diſclaiming hereafter tract. 2. c. 2. ſect. 3. in the margent at the letter .o.

(r) Mr. Jewell in his defence of the Apologie page 48. And ſee certaine of *Almaricus* his confessed errors mencioned hereafter tract. 2. cap. 2. ſect. 3. in the margent at the letter o. And by Chriſpinus in his booke of the eſtate of the Church page 349 poſt medium. And ſee alſo thereof Ceſarius lib. dial. d. 5. and Gaguinus lib. 6. franc. and Gerſon tract. 3. in Matt. and Paulus Amilus l. 6. hiſt. Gallie. and Genebrardus in Chiron. Anno 1208.

(*) Mr. Giſſerde in his ſermons vpon the reuelations page 195. poſt medium giueth inſtance in *Ioannes Picus Earle of Mirandula*. And Simon de Vyon in his diſcource vpon the Catalogue &c. page 126. poſt medium nameth *S. Bernard*. And Mr. Foxe in his Callender placed in the beginning of his actes and monuments placeth *Erasmus* and *Picus Mirandula* and yet *Erasmus* (in who they do more pretend) doth in lib. 16. ep. 11. excuſe him ſelfe briefly and fully to the contrarie: ſaying. *Chriſtum agnoſco, Lutherum non agnoſco, Eccleſiam Romanam agnoſco.*

THAT WALDO (WHO LIVED ANNO Domini 1220.) was no Protestant and that therefore the examples of Waldo and his followers is not sufficient to proue (but so much as for their times) a continuance of the Protestants Churches administration of the Word and Sacraments.

SECT. 3.

TO beginne then with Waldo the Protestants administration of the worde and sacraments is so little proued by his example to haue bene but so much as in beinge immediatlye befo e and at the time of his first appearing, that (in cleare prooffe to the contrarie he (as Mr. Foxe testifieth) was then a Catholicke lay-man (s) a rich marchant of Lym and so (t) v^e learned that he gaue rewardes to certaine learned men to translate the holy Scriptures for him and certaine other workes of the Doctors: and being thus holpen, did as Mr. Foxe reporteth (v) conserre the forme of religion in his time to the infallible worde of God: where vpon faith Mr. Foxe (x) sprong vp the Doctrine & name of those which are called Waldenses: (y) Anno 1218.

2 Seacondlie he had no ordinarie vocation or calling by man for our Catholicke Church condemned him, and his proceedings, and therefore would not, call him, and as for any other Church then being of his profession to call him, there was none (¶) at that time, so much as but in being or knowne to him. For which cause he and his followers contemned all calling, teaching that (*) Laye men and woemen might Consecrate (the sacraments) and Preach. And as for any pretence of extraordinarie calling by God, (which euerie sectmaster may arrogate) euen as by the Protestants grauer assertion, it had euermore when it

(s) Act. mon. page 628. b. circa med.

(t) act. mon. pag. 628 b. paulo post medium.

(v) act. mon. vbi supra.

(x) act. mon. page 41. b. paulo ante medium

(y) act. mon. p. 628. b. ante medium. or (as he saith page 41. b. circa med. About Anno. 1160.

(¶) See hereafter tract. 2. c. 2. sect. 3. at this marke

(*) Illiricus in Catal. testium page 730. 731. 732. 740. 745. And Osiander in epitom. histor. eccles. cent. 9. 10. 11 &c page 287 line & 440

was in vse, (z) *Miracles* adioyned thereto in testimonie that it was from God, (which were wanting in *Waldo*) So likewise as the learned Protestants themselves graunt, it is now since the Apostles times (a) ceased and not to be expected as being without all prooffe or testimonie in the writings of the new testament. If now therefore *Waldo* did (as appeareth by Protestants themselves undertake to (b) *Preach being* (but) a *Layefeculer man*, and so wanted calling, much lesse then could he conferre calling to others: therefore both he and all his followers which descended

(z) *Amandus Polanus* in partition. theol. l. 1. p. 308 saith; *Ministorum extraordinarie vocatorum etiam dona extraordinaria fuere, nempe Prophecia, donum edendi miracula: &c.* And *Musculus* loc. comun. page 394. saith: *Vocatio quæ im-*

mediate est a Christo, iam in usu non est, vt erat olim, habebat sua signa vnde cognosci potuit, de quibus meminit Marcus Euangelista. cap. ult. dicens, predicauerunt &c. sequentibus signis &c. And mr. *Henoeh Clapham* in his soueraigne remedie against schisme page 25. initio doth vpon this ground reprehend Browne for that he did take vpon him extraordinarie calling, & wanted *Miracles*: and *Luther* in loc. comu. Claf. 4. c. 20. initio p. 38. post med. admonisheth to this end saying: Hoc explores an vocationem suam possint probare: neque enim Deus vnquam aliquem misit nisi vel per Hominem vocatum, vel per signa declaratum, ne ipsum quidem filium. And *Luther* tom. 5. Ien. Germ. fol. 491. a. b. saith: Vnde venis? quis te misit &c. vbi sigilla quod ab hominibus missus sis? Vbi sunt miracula quæ te a Deo missum esse testantur? Alio *Luther* admonished the Senate of Milhouse against *Mun-* cer the Anabaptist saying: Si dicat se a Deo atque ipsius spiritu missum esse quemadmodum Apostoli: probet hoc signis & miraculis editis, vel nolite ferre vt concionetur, nam vbi- cunq; Deus ordinariam viam mutare vult, ibi semper miracula facit: *Luther* tom. 2. Ien. Germ. fol. 455. b. & 456. a. and hereof see *Sleydon* lib. 3. An. 25. Alio *Sigwartus* in his 23 disputationes theologic. &c page 207 sect. 8. saith: Hæc vocatio semper extraordinaria quædam & diuina dona comitantia habet quæ sunt tanquam sigilla doctrinæ &c. cuiusmodi fuerunt miracula &c. (a) *Musculus* vbi supra and *Lobechius* in disput. theol. log. page 358 fine & 359 initio. saith: Immediatam porro vocationem cum mediata ab Apostolis permutatam esse scriptura testatur &c. credimus immediatæ vocationis usum Deo in hoc mundo nullum (amplius futura, nullam quippe de ea dedit promissionem, nullum mandatum. And *D. Saravia* in his booke of the diuers degrees of Ministers page 9. initio termeth extraordinary calling an *vnknowne coast out of which* (the now defenders thereof) *can no waies wind them selues.* And see mr. *D. Conell* in his defence of mr. *Hooker* pag. 86. fine & 87. initio. and see *Saravia* in defen. tract. &c. contra resp. *Beze* p. 306 & 307. And ibid. page 37. circa med. he saith Sed speciem illam extraordinariæ vocationis ad Ecclesiæ ministerium &c. cum nullo testimonio scripturarum, nec exemplo certo doceatur, non admittito, est enim periculi plena, & noui maliq; exempli &c. ea sola fretus nemo se ministerio Ecclesiastico ingerere debet. And see there page 35. 36. 38. &c.

(b) *Simon de Voyon* in his discourse vpon the Catalog. of the Doctors &c. page 132. post medium. and *Crispinus* in his booke of the estate of the Church page 339. ante med.

§. 3.

(c) No man taketh the honour vnto him, but he that is called of God, as Aaron: hebr. 5, 4. How shall they preach excepte they be sent. Rom. 10, 15. Who so entred not in by the dore into the Sheepfold but clymth vpan other way, is a theefe. Iohn. 10, 1.

(d) Baptisme by lay persons in time of necessitie is affirmed by the Fathers as witnesseth. Calvin. institut. l. 4. c. 15. sect. 20. confessing & saying hereof. Multis abhinc seculis, adeoq; ab ipso seré Eccle siæ exordio vsu receptum fuit, vt in periculo mortis Laici Baptizarent si minister in tempore non adesset. It is in like manner affirmed by the Lorde Archbishope of Canturburie in his defence against Carthwrighte pa. 518 & 519. ante med. & many other Protestants.

(e) Mr. Clarke in the disputation had in the Tower with Edm. Camp.

the 4. daies conference Arg. 1 D. iiii the 4. daies conference Arg. 1 D. iiii

monie of Confessions in English page 253.

(h) Penrie in his booke entituled Mr. Some laid open in his colours page 29. 30.

(i) D. Humfrey in Iesuitismi part. 2. rat. 3. page 270 circa medium: and Mr. Foxe act.

mon. page 628. b. fine

(k) Mr. Fulke against the Rhemish testament in Math. 19.

sect. 9. fol. 38. b. And mr. Perkins in his reformed Catholicke page 241. and Calvin.

institut. lib. 4. cap. 13. sect. 13.

(l) actes and monuments page 41. b. circa medium

& page 629 a. ante medium.

(m) Doctor Humfrey in Iesuitismi part. 2. page 270

circa medium.

(*) Vrspergenes in Chronic. Anno 1212

(2) See Guido and Antoninus de Waldensibus: and Aeneas Siluius in his Bohemica

historia de Waldensium dogmatibus: And Luxemb. in hæc. Paup. de Lugduno.

(3) See Illiricus in Catal. testium veritatis page 748. prope initium.

from him were through their want of calling (c) intrudors, hauing no more authoritie to celebrate and administer Sacraments (excepted only Baptisme in time of necessitie which (d) a lay person may do) then they had power to create a new world, so litle is the continuance of Protestantes administration of the Word & Sacraments enabled by *Waldo*.

3 Thirdly concerning the Protestantes doctrine of Iustification by onely faith, which is in their iudgmēt (e) the soule of the Church: (f) of all other points of doctrine the weightiest. & which saith: Mr. Foxe (g) Luther opened as being long hid before. It was so vnknowne to *Waldo*, and he so wholly affected to our Catholike doctrine of merittes and Workes (which Protestants terme (h) the very harte, life, and soule of Papistrie,) that he did (i) forsake all thinges that being poore he might follow Christ and the Euanglicall perfection: which our aduersaries reiect (k) for Popish: In so much as he and his followers were a very profession of begging Friars, and therefore called (l) the poore men of Lyons (m) professing (as D. Humfrey vrgeth) a kind of monasticall life: wherein they were so forward, that they afterwarde (*) made means to Innocentius the third then Pope to haue their order by him confirmed, but could not preuaile

4 Fourthly the *Waldenses* held sundry grosse errors. as namely their deniall (2) of all iudgement to blood. and (3) of the Saboth. In regard of which latter they

(f) The Cofession of Bohemia in the har-

monie of Confessions in English page 253.

(g) act. mon. page 402. a. circa med.

(h) Penrie in his booke entituled Mr. Some laid open in his colours page 29. 30.

(i) D. Humfrey in Iesuitismi part. 2. rat. 3. page 270 circa medium: and Mr. Foxe act.

mon. page 628. b. fine

(k) Mr. Fulke against the Rhemish testament in Math. 19.

sect. 9. fol. 38. b. And mr. Perkins in his reformed Catholicke page 241. and Calvin.

institut. lib. 4. cap. 13. sect. 13.

(l) actes and monuments page 41. b. circa medium

& page 629 a. ante medium.

(m) Doctor Humfrey in Iesuitismi part. 2. page 270

circa medium.

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(3) See Illiricus in Catal. testium veritatis page 748. prope initium.

were

were also called (4) *insabalistes*. They also further taught (5) that *Laymen & women* might Consecrate (the Sacrament) & preach. That (6) *Clergie men* should haue no Possessions or propertie. that (7) there should be no diuision of Parishes, nor Churches: for (8) a walled Church they reputed as a barne &c. alleaging textes against (9) Churches made with handes: that (10) men ought not to sweare in any case. (11) they condemned the Sacrament of marriage: affirming that those (12) married persons mortally sinned, who accompanied together without hope of issue. they held (13) all thinges done about the girdle, by kissing, touching, wordes, compression of the pappes &c. to be done in charitie, and not against continencie. That also (14) neither Priest nor ciuill Magistrate being gualtie of mortall sinne did enioy their dignitie, or were to be obeyed. (15) They condēned Princes & Iudges. (16) They affirmed singing in the Church to be an infernall clamor. And (to omitt sondry other), they taught that they might dissemble their religion, & so accordingly (17) they went to the Catholicke Church dissembling, and offered, confessed, and Communicated dissimblingly. By reason of which their dissimulation they secretly increased in sondry places to a great number before they could be discovered: for which our aduersarie *Illiricus* (18) not vnworthelie reproveth them.

And if Protestants will not belecue the writers of those times reporting these and sundry other grosse errors of them, why then may they not excuse in like manner *Peter Bruis*, *Almericus*, the *Albigenses*, and the *Apostolici*, or *Henricianes*: all which liued in that age and are confessed to haue held (n) sundry of the

(16) Ibidē. page 730. fine. (17) Ibid. page 734 paulo post med. (18) *Illiricus* ibidem page 722. ante med. faith of them: *Non est quidem id omnino probandum, quod in multis locis diu sine vlla publica Confessione fuerint.* (n) *Peter Bruis* denied Transubstantiation, Masse, Praier for the dead, the single life of Priests and Monkes, Veneration of the Crosse, Church musick &c. *Osiander* centur. 12. page 282. 283. and see *Catallog. testimonium veritatis* printed 1597 tom. 2. page 561. & 562. *Almericus* denied the Reall Presence Consing of Churches with frankencence: he also taught that, every faithfull person ought to beleue

(4) *Ast. mon.* page 41. b. circa med. & see *Simon de Vojon* in his discourse vpon the Catallog. of the Doctors of the Church. p. 134. (5) *Illiricus* in *Catal. testimonium veritatis* p. 731. fine. & 745. ante med. & 730. circa med. & 732. initio 740. ante medium.

(6) *Illiricus* ibid. page 729. circa med. & 747. post medium. & 760 circa med. (7) *Illiricus* ibid page 729. post medium.

(8) Ibid. page 749. initio. & 733 circa med. & page 760. line.

(9) Ibid. pag 749 initio.

(10) *Illiricus* ibid. page 735. ante med. & 756. ante med. & 752. initio.

(11) Ibid. page 731 circa med. & 743 post med.

(12) Ibid. (13) Ibid. page 745. ante medi. & 731. post med.

(14) Ibid. page 760. circa med. & 740. ante med. and teste *Osiandro* in epitom. histor. Eccles. cēt. 9. 10. 11. &c. page 440 post med.

(15) *Illiricus* in *Catallog. test. Ver.* page 735. post med. & 755. post med.

his owne saluation, as surely
any article of his faith.

Hercof see Vincentius in
speculo historial. and Ber-
nardus Lutzemb. de hæ-
resibus) & Osiander cen-
tur. 12. page 327. Also
he denied Images. Foxe
act. mon. fol. 70. vpon
the A. side col. 1. ante
med. and denied likewise
Trāsubstantiation, Aultars,
and praying to Saints. her-
of see mr. Mores Table

page 174. line. And Pantaleon in Chronograph. page 98. the *Albigenses* denied Praier for
the dead, Purgatorie, Confession, Extreme Vnction, the Popes authoritie, Images, Pardons, Ceremo-
nies, and Traditions: Hercof see Foxe act. mon. fol. 71. vpon the B. side col. 2. post med.
And Cesareus Hesterbachius l. 3. c. 21. and Antoninus 4. part. tit. 11. c. 7. the *Apostolici*
or *Henricianes*, Burned Crosses: denied the Reall presence and Sacrifice of the Masse: Also Festiuall
daies, consecration of Chrysme and Oyle, Purgatorie, and Prayer for the dead, Prayer to Saintes.
&c. Hercof see Petrus Cluniacensis lib. contra hæreses &c. S. Bernard. serm. 66. in Can-
tic. And Bernardus Bouaualentis vitæ S. Bernardi l. 2 c. 5. and Osiander in Epiom.
&c. Centur. 12. page 291 ante med. and Pantaleon in Cronograph. page 92.

(o) The *Apostolici* are censured for Heretickes by mr. Fulke in his retentive against Bri-
stow &c. page 124. and by Osiander centur. 12. page 291. ante med. And Mr. Iewell in
his defence of the Apologie page 48. disclaimeth in *Almaricus*, the *Albigenses*, and *Aposto-
lici*, saying expressely of them: they be none of ours. And Peter Bruis is censured for an Here-
ticke by Osiander centur. 12. page 282. 283. And see the seuerall absurd errors of *Alma-
riens* reported by Osiander in epitom. his. Eccles. centur. 9. 10. 11. &c. page 326. and
of the *Apostolici* reported by Osiander ibidem page 291 ante med. and of the *Albigenses*
reported by Osiander ibid. page 329. and of Peter Bruis reported by Osiander in cent. 12
page 282 & 283. and see further heretofore tract. 1. c. 2. sect. 2 in the margēt at the letters
q. and. r. And Hospinianus in historia Sacramentaria lib. 4. page 361 post medium saith:
Henricus quidam cum Petro Bruis circa Annum Domini 1140 docere cepit semel tan-
tum in ipsa vltima Domini cæna Apostoli Christi corpus vere datum sub specie panis, de-
inceps autem æteram deceptionem esse quod Sacerdotum ministerio dicitur aut creditur:
testis est & refutator huius erroris Petrus Cluniacensis qui eodem tempore floruit, in tra-
ctatu de Sacrificijs.

(p) Mr. Fulke in his answere to a counterfaite Catholicke. page 62.

can they

can they vpon meere supposall make it doubtfull in the other? considering it is euident that in those former times the saide reporters indifferently and alike condemned all those opinions wherein the *Waldenses* did as then dissent from the Romane Church, as not foreknowing which of those opinions we of this age would allow or reiect. This point is yet made much more euident by example of the foresaide *Albigenses* whose execrable errors are specially acknowledged and (2) reported by sundry Protestant writers, and they thereupon reiected for confessed (*) *Heretickes*. Now these *Albigenses* lived in the same time with the *Waldenses*, and were (as Mr. Fulke and other Protestant writers do acknowledge) (3) of the same secte with them being therefore by him and others challenged (¶) as members of the Protestants Church,

(2) Ofiander in centur. 13. l. 1. c. 4. page 329. initio. saith: Exorta est hæresis Albigentium &c. Dogmata hæc illis attribuantur, duo esse principia Deum viz. bonum & Deum malum, hoc est Diabulum, qui omnia corpora creet, bonum autem Deum creare animas: &c. Baptismum abijciunt, nec in Ecclesias vel in eis orare nihil prodesse &c. Matrimonia damnabant, promiscuos concubitus eosque nefarios, sanctos ducebant Corporum resurrectione

negant: &c. Quod Christus non fuerit verus homo, nec verè comederit: &c. And a little after there, he further saith: Hæ propositiones cum sint absurdæ, impie & hereticæ &c. Cum Albigenses admonitiones non admitterent, sed in erroribus & sceleribus persisterent. Adhortante Pontifice Romano, magistratus publicus, collecto exercitu, duabus vicibus aliquot millia Albigensium trucidarunt: multi etiam Caputibus truncati & cremati leguntur qui hinc inde sunt deprehensi: fuit enim Albigensis furor Anabaptisticus, qualis Anno 1534. nostro seculo Anabaptistarum monasterientium erat; See also further hereof the centurie writers of Magdeburg. centur. 13. c. 5. and Mr. Marbeckes common places page 22. may now Mr. Foxe and Chrispinus alledge these thousands thus slaine in their Catalogue of Protestant Martirs? (*) Mr. Jewell in his defence of the Apologie page 48. disclaime in the *Albigenses*, and others there named, saying expressly of them; they be none of ours. and Ofiander cent. 13. page 329. saith, as is before alledged that their opinions were absurd, wicked, and hereticall that they admitted no admonition, but persisted in their errors and wickednes: and calleth them yet further an anabaptisticall furie. And Pantaleon in chronographia page 98. numbrell them amongst *Heretickes*. And so likewise doth Mr. Marbecke in his common places page 22. (3) Mr. Fulke de successionem ecclesiasticam contra Stapletonum page 332. ante medium. saith of the *Waldenses*: Iam dixi a Papistis vulgo nomen hoc illis inditum, ut alias dicti sunt pauperes de Lugduno, Leonistæ, Albigenses, & quicquid placuit Antichristi Scurris: And ibid. page 333. circa med. he saith: Quæ Antonius etiam & Matheus parisi. de Albingensibus quos eisdem esse cum Waldensibus illa Archiepiscoparum epistola probat &c. & vide ibid. page 359. post medi. And Mr. Sparke in his answer to Mr. Iohn d'Albines page 58. saith to *Albines* concerning the *Waldenses*, your frendes call them *Waldenses*, *Albigenses* pauperes de Lugduno &c. changing their titles and names according to the diuersitie of places and times they lived in, howseuer their religion was all one. (¶) Hereof see heretofore tract. 2 c. 3. sect. 2. in the margin at the letter .q.

(4) Mr. Sparke vt supra and Simon de Vyon in his defence vpon the Catall. of the Doctors of Gods Church page 138. initio saith they inhabited the Countrie about Tholouse & Albi.

(q) Melancthon. in concil. theologic. part. 2. pag. 152. ante med. in an epistle to a friend of his who ministred the Communion to Infants: saith. Gaudete de summa doctrina nobiscum sentire, Waldenses scio dissimiles esse & quidem nimis morose defendant quædā, de quibus aliquādo cū exsistatus sum quidā nolunt absolueret Lapros, qui ad penitentiam redeunt, negant coniugium suis Sacerdotibus.

(r) Benedict. Morgenstern. in tract. de ecclesia page 79. paulo post med. saith: Dici autem possunt noui Waldenses (ex seipsum nati) vel participantes quia partem capiunt a Pa-

pistis, partem a Sacramentarijs, partem meliorem a Lutheranis: vel fratres (quo nomine valde gaudent) sed falsi, vel certe ignorantia, quia lucem doctrinae diuinitus accensam hoc saeculo supercilio se neglexerunt, & errores crassissimos etiā ab ipso Luthero An. 1523 monstratos &c. clam scriptis apud suos mordicus defenderunt, id quod demū post obitum Lutheri innotuisse. D. D. Ioannes Hedericus scribit &c. And ibid. pa. 124. he saith to them, Antichristi institutum de numero sacramentorum confirmatis. licet id quidem saepius in alijs articulis fecistis, vt in doctrina, de celibatu, votis, sacra scriptura, bonis operibus, Iustificatione, Baptismo paruulorum, nec non de Purgatorio. Et vide ibid. pag. 154. & 126. fine. See Seluecerus his testimonie of the Waldenses false doctrines, and grosse errors not to be suffered. And in the booke de Russorum, Muscouitarum, & Tartarorum religionis. pag. 96 Lascitius a Protestant writer, affirmeth the calling of their Clergie to be by casting of lottes. Peruasi Deum moderatorem sortis futurum. (s) Laconici Antisturnij Spongia aduersus Lambertū Danzē Antiochiandrum pag. 35. initio. mencioneth their being altered by Luther. (¶) Crispinus in his discourse of the estate of the Chuech. page 338. paulo post mediū.

and called *Albigenses* onely of the countrey (4) in which that company remained, as in like resemblance the *Hugonottes* of France, and Puritanes of Scotland, and England professe to be of one religion notwithstanding the diuersitie of name, whereby they be diuersly called or knowne in those seuerall countries.

Hereunto we could (in further explanacion of this point) also add the sundry confessed and knowne doctrines & rebellions of the *Waldenses* of latter times condemned by Protestants and testified by *Melancthon* (q) and other Protestant (r) writers, euen after that they were altered (s) in many things by Luthers instruction.

Vpon which premisses concerning Waldo and his folowers for so much as it is made euident therby.

1 First that immediately before his first appearing he was a Catholicke, and not member of any other Church to him then knowne or in being a matter furthermore so manifest that the Protestant writers do therefore affirme his first proceeding to haue bene in time of (¶) *thicke darkenes*, and as a first and litle beginning of the instauration of the Christian religion 2 Secondly that he was then also, but a lay man, and so wanted calling. 3 Thirdly that his opinion concerning Iustification, and sundry other pointes of faith were

Catholicke. 4 Fourthly and lastly that he and his followers held sondry grosse and damnable errors. We do humbly as now submit to your MAIESTIES learned iudgement, whether that Protestants may alledge this example of the *Waldenses* as sufficient to continue and vphould the administration of their Churches Word, and Sacraments. But so much as at and since that foresaid time (*) of Anno 1218. in which *Waldo* first appeared.

(*) See before tract. 2. cap. 2. sect. 3. b. x. y.

THE LIKE IS SHEVVED OF WYCLIFFE

(Who liued Anno Domini 1370.) and his followers.

SECT. 4.

(t) Act. mon. 85. a. post medium.

(v)

Mr. Foxe act. mon. p. 85. b. initio. affirmeth that, out of all doubt all the world was in a most desperat & vile estate, and that lamentable ignorance and darknesse of Gods truth had overshadowed the wholle earth, when Iohn Wycliffe stepped forth. &c. as the morning starre in the middest of a cloud. And mr. Foxe act. mon. printed. 1596. page 391. b. line 60. saith, that in times of horrible darknes wher there seemed in a manner to be no one so little sparke of pure doctrine left or remaininge, Wycliffe by Gods providence rose vp, through whom the Lord would first waken and raise vp againe the worlde. &c. And Oliander in his

AS concerning Iohn Wycliffe and his followers, he as Mr. Foxe reporteth (t) florished Anno Domini 1371. was our countrie-man and so farre before his first appearing from being of any Church in which the Protestants administration of the Worde and Sacraments was then continued: (whereof as appeareth by Mr. Foxe (u) and others not so much as any entrie or being could be to him then knowne.) that he himselfe was then before a Catholicke Priest, euen the (x) Parson of Lutterworth in Leicester shire: And as Mr. Stowe in his Annualls or chronicle dedicated to the new Lord Archbishop of Canterburie abridgeth his storie (y) He (first) Inueyed against the Church for that he had bene deprived by the Archbishops of Canterburie from a certaine benefice &c. And hauing so vpon this occasion seperated him selfe from the Church in which he formerly was (z) He with his disciples went barefooted and basche clothed in course russet garments

epitom. hist. Eccles. centur. 9. 10. 11. page 439 post med. saith. Libri Wycleni non per omnia sunt puri, non enim habuit cum coetaneos qui potuissent eum (sicubi longius extra metas progressus fuisset.) fraterne admonere. (x) Mr. Stowes Annales of England faithfully collected &c. Printed 1592. pa. 464 initio. (y) Stowe ibid. pag. 425. post med. (z) Stow vbi supra.

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(a) Stow ibidem. page 426 ante medium.

(2) Wycleus de blasphemia cap. 17. mentioning *aqua benedicta* saith withall in prooffe therof, *Habuerunt Christi Discipuli potestatem corpora tam rationabilia quam irrationabilia consecrandi.*

(3) Wycleus de Eucharistia cap. 9. saith, *adoramus imagines unde ut signa &c. conceditur ergo quod reliquæ, imagines, & sacramenta sunt cum prudentia adoranda. And in decalogo super primo mandato cap. 15. he saith Introdūctæ sunt imagines in Ecclesiam ut sint libri Laicorum & signa recordatiua singulis Christianis ut adorēt debitè Santos Dei.*

(4) Wycleus in serm. de Assumptione Mariæ, saith: *Hic videtur mihi, quod impossibile est nos præmiari sine Mariæ suffragio &c.* (5) Wycleus de tractatu degradationibus scholasticis c. 3. saith of them: *Sunt docta implicite in sua specie vel suo principio, (and that) supposita quacunq; tali cæremonia virtuosa vel licita, fuit docta per appositiones in suo principio.* (6) Wycleus de Apostasia c. 18. mentioneth and alloweth them: *And Ioannes Przibrauius (an hereticke who liued neere the same time) in professione fidei c. 28 saith Ioannes Wycleus libro de Apostasia cap. 18. approbat totum ritum Missæ a principio ferè vsq; ad finem &c.* (7) Wycleus ad caput primum prioris ad Corinth. saith: *Vnctio extrema est medicina ad sanandum peccatum, ut patet Iacobi. 5. (affirming there further that it is made) cum oleo oliuæ ab Episcopo consecrato.* (8) Wycleus in Postilla super 15. c. Marci numb'reth and mentioneth them all. and in postilla super 1. Cor. 1. he further saith quædam sacramenta &c. per se promulgauit (Christus) ut Baptismum, Eucharistiam, Ordinē, & Pœnitentiam: quædam autem per Apostolos ut Confirmationem & Extremam Vnctionem &c. (b) Act. mon. page 96. a. art. 4. & b. art. 15. Oliander in epitom. hist. Eccles. centur. 9. 10. 11. & pag. 452. art. 4. (c) act. mon. page 96. a. fine & 93. b. art. 12. & Oliander vbi supra page 453. art. 10. & page 458. art. 36. (d) Melancthon in epist. ad Frideric. miconium (extante) in libro epistolarum Suinglij & Oecolampadij page 622 initio. saith of Wycliffe. *Contendit Presbiteris non licere ut possideant quicquam propriū.* (e) Melancthon. loc. comun. de potest. eccles. ante med. saith. *illa Wycleuica superstitio pernitiōsa & seditiōsa est, quæ adigit ministros ecclesiarum ad mendicitatem, & negat eis licere proprium tenere.* (*) Oliander vbi supra p. 459. art. 43. (¶) Oliander cent. pag. 457. prope initium.

downe to the heele: and (a) seemed to contemne all temporall goodes for the loue of aternall riches, adioined him selfe to the begging Friars approving theire pouertie and extolling theire perfection: retaining also his former Catholicke opinion concerning (2) *Holie Water:* (3) the worshipping of Reliques, and Images: (4) the intercession of our Blessed Ladie, St. Marie: The (5) apparell and tonsure of priestes: The (6) Rites and Ceremonies of the Masse (7) Extreme Vnction. and all (8) the seauen Sacraments, and all those sundry other pointes of our Catholicke faith now in question, with deniall whereof he is not found so much as charged.

2 Secondly he held sondrie strange and damnable heresies, as (amongest other) that (b) *if a Bishoppe or Priest be in deadlie sinne he doth not order Consecrate nor Baptize* (c) *that ecclesiasticall ministers should not haue any temporall possessions or* (d) *propertie in any thing. but should* (e) *begge.* (*) *He condemned lawfull oathes. Sauoring therein* (saith Oliander) *of Anabaptisme.* he also taught that (¶) *all thinges come to passe by absolute necessitie.* which is

Stoicall. and as for the Protestants doctrine of Iustification, it was so vnknowne to him that as *Waldensis* (who liued in the same time with him) affirmeth he exceeded in the contrarie, defending *Humaine merites* as the damnable hereticke *Pelagius* held them. In so much that *Melancthon* saith accordinglie of *Wicliffe* (g) *verily he did not vnderstand nor hold the Iustice of faith.* and doubeth not with all to say of him, (h) *I haue found in him many other errors whereby one may iudge of his spirit.*

Lastlie (to omit diuers other) he held as *Melancthon* tearmeth it (i) *a seditious doctrine*, and mother of all rebellion, teaching (k) *that there is no ciuill Magistrat whilest he is in mortal sinne:* and that (l) *the people may at their pleasure correct Princes when they do offend.* and according to this principle (l) *the fauourers of wycliffes doctrine did (as Mr. Stow reporteth) name vp schedules vpon the Churches doores of London containing that there was a hundred thousand men readye to rise against all such as could not awaie with their sect.* In so much as *Sr. Iohn Ouldcastle* *Wycliffes cheife disciple* or (m) follower (n) *to whose force and with these other trusted Burst forth into (o) ireason against the King and (p) did confederate him selfe with others to fight against the King in St. Giles feilde.* At that time (q) *were taken fourescore men in armour of that faction.* And (r) *37. of the (publikely) condemned and executed.* And *Sr. Iohn Ouldcastle* him selfe being at the last taken, was likewise executed in the said feilde of *St. Giles*, at what time he was so fantastical, that at the time of his execution (s) *when*

(f) *Waldensis tom. 3. cap. 7. 8. 9.*

(g) *Melancthon in epist ad Frideric. micou. in lib. epist. Suinglij & Oecolampadij page 622. prope initium saith. prorsus nec intellexit nec tenuit fidei iustitiam.*

(h) *Melancthon ibid.*

(i) *Melancthon ibidem saith of wycliffe. De domino ciuili sophisticè plane & seditiosè rixatur.*

(k) *Osiander in epitom. histor. Ecclesiast. centur. 9. 10. 11. 12. &c. page 454. fine art. 15. & Concil. Constantien. Sess. 8. art. 15. And Melancthon in disput. de Iure magistratuum saith herof. Infamie Wycleus qui sensit impi-*

os nullum dominium habere. And in Commentarijs ad politica Aristotelis, he further saith, miras tragedias excitauit Wycleus, qui contendit eos, qui non habent spiritum sanctum amittere dominium, & colligit multas sophisticas rationes ad confirmandum hoc dogma. &c. recitabimus quedam argumenta Wycleui &c.

(l) *Osiander in epitom. centur. 9. 10. 11. &c. page 405 art. 17. (l) Mr. Stowes Annales &c. page 550. post med. (m) act. mon. page 268. b. fine And Mr. Stowes Annales &c. page 550. post medium. (n) Mr. Stowes Annales ibidem.*

(o) *Mr. Stowe vbi supra page 566. initio. also his enditement of high treason is extant of record, and set downe by Mr. Foxe act. mon. printed 1596. pag. 529. b. where he more bouldly then aduisedly laboureth vpon surmises to discredit the said record. (p) Mr. Stowe ibidem pag. 551. prope initium. (q) Mr. Stow ibid. pag. 551. circa medium.*

(r) *Ibid. page 551 prope finem. (s) Mr. Stow ibid. 572 fine.*

(t) Aft. mon. page 261 b. and see there the title of Ouldcastles historie. and see Mr. Downham in his treatise concerning Anti-christ. pag. 41. prope initium.

(*) Ioachim Vadianus a Swinglian of Zurich de Eucharistia lib. 5. page 161. saith of Wycliffe. In nonnullis fæde lapsus est. &c. He was fawly overseene in sundry pointes of religion and more giuen to scoffinge and pratinge then became a sober Denine. And Pantaleon in Chronolog. page 119. ante med. accoutch Wycliffe for an Hereticke.

And placing him there in his Catalogue of Hereticke. saith. Ioannes Wyclefius cum Lolhardis in Anglia suam hæresim predicat. &c. And Mathias Hoe in his tractat. duo &c. tract. 1. de disput. page 27. expressly placeth and numbred the Wiclemistes and Hussites in the ranke of Hereticke, calling them and others by him there named most monstrous monsters. Also it appeareth by Mr. Foxe that Wicliffe was an vsuall dissembler of his faith. and that to preuent daunger of trouble he did ordinarily practize the same, to which purpose Mr. Foxe. aft. mon. page 95. a fine, saith. Wicliffe being beset with troubles was forced once againe to make confession of his doctrine, in which confession, as occasion serued for to auoid the rigor of thinges he answered with intricate wordes &c. Anno. 1381. And page 91. a. versus hñem. he signifieth Wicleues often recantation: alledging Wicliffe saying. And now againe as before, also I doe reuoke & make retractation &c. by meanes wherof as Mr. Foxe confesseth a litle there before Wicliffe woude him selfe out of the Bishops snares Anno 1377. And p. 846. a. paulo post med. it is testified how that Wycliffe in an epistle written by him ad Ioannem Episcopum Lincolniensem, retracted his former doctrine against the Reall presence of Christes Bodie in the sacrament and in the Masse, reconciling him selfe in that article to the Church of Rome: and page 98. b. post med. and 99. a. it appeareth that Wicliffe Anno. 1384. (which was not three yeeres before his death) in his epistle to Pope Urbane doth purge him selfe to the Pope, acknowledging that, the Bishoppe of Rome is the Vicar of Christ here vpon earth. with much more other like dissimulation: By reason of which kind of practize, Wicliffe so escaped the aggrauated danger of those times, that as Mr. Foxe witnesseth pag. 98. a. paulo ante med. He returned a-

nable

many honorable persons were present, the last wordes he spake was to Sr. Thomas Erpingham, adiuuring him, that if he sawe him rise from death to life againe the third day, he would procure that his sect might be in quiet. By all which premisses concerning Sir Iohn Ouldcastle, taken from Mr. Stowes Chronicle (dedicated to the now Lord Archbishoppe of Canterburie) it seemeth that Mr Foxe was in extreme need of examples to maintaine the continuance of his visible Church, when in his actes and monuments he so publickely and seriously registred this Sr. Iohn for (t) a valiant and most worthe Martir for the true profession of Christs Gospell.

And thus much briefly (to omitt much more (*)) that might be said (concerning Wycliffe and his followers) wherein is shewed. 1 First that immediately before his first appearing he was a Catholike Priest, and no Church of Protestants then knowne to be so much as but in being. 2 Secondly that after his reuolte he retained still sundry Catholicke pointes of faith. 3 Thirdly that he held sundry grosse and dam-

nable errors. 4 Fourthly and lastly that his doctrine was treasonable and his followers were notable convicted traitors: whereupon we referre (as before) to your Maiesties learned iudgemēt, whether that the example of Wicliffe and his followers doth enable the cōtinuance of the Protestants Churches administration, of the Word and Sacraments, but so much as for and since that time in which he first appeared.

gave to his parish of Luttre-
worth where she was parish,
and quietly there (saith
mr. Foxe) Slept in the Lord
vpon St. Siluesters day anno
1387.

THE LIKE IS SHEVVED OF HUSSE

(who liued Anno Domini 1400.) and his
followers.

SECT. 5.

AS concerning Iohn Husse, who was brought in question (v) about the yeare 1405. litle is needfull to be saide, for his chiefe trouble was for vrging communion to the lay people vnder both kindes, (which pointe Protestants acknowledge to be but a matter of indifferencie, (x) and for his affirming (y) of Wicliffes seditious doctrine against Princes, Priestes, and Bishops, if they committed mortall sinne: other wise he beleueed (z) seauen Sacraments. (a) Transubstantiation. (b) the Popes Primacie. and (c) the Masse it selfe: and being a Catholicke Priest said a Masse euen to his dying day: and was so Catholickly resoluēd in other points of faith, that Luther saith. (e) the Papistes

(v) Symon de Voyon in his discourse vpon the catalog. of the doctors of Gods Church pag. 159

(x) Melancthon in centur. epist. theologic. page 252. initio. and see the protestant writers alledged, and by mr. Iewell not denied, in his replie page 110. & 109.

(y) act. mon. page 230. b. art. 1. & 2. and confessed of Husse by Osiander in epitom. cent. 15. page 469. paulo post medium. where he repeateth Wycliffe & Husse his doctrine saying: Nullus est Dominus civilis, nullus est Prelatus, nullus est Episcopus, dum est

in mortali peccato: hac propositio approbati non potest, sed passus est Ioannes Husse hac in parte aliquid humani vt supra demonstrauimus. (z) Act. mon. page 216. a. fine & b. initio.

(a) act. mon. page 209. a. fine & b. initio. & post med. & page 197. b. fine.

(b) Mr. Iacob in his defence of the Churches and ministerie of England page 13. ante med. & act. mon. page 227. b. art. 7. & 8. & pag. 216 are. 12. and Luther in assertionibus Art. 30 saith. Ioannes Husse non repugnare videtur quo minus sit Monarchia Papa. (and a litle there before) he further saith of Wicliffe. non parum detulit romano idolo. (c) Luther in colloquijs germanicis cap. de Missa saith: Missa priuata multos sanctos decipit a tempore Gregorij per Annos. 800. Ioannes Husse eodem reti captus fuit. (d) Mr. Iacob. vbi supra. And Hulderich Reichental who was a Citizen of Constance and liued in that time testifieth the same in hult. teutonic. de concil. Constantiens. (e) Luther in colloquijs germanicis

nici cap. de Antichristo.

(f) *Mr. Foxe in Apoc. c. 11. page 287. post med. saith: Hieronimus Laudans Ioannem Hussium ait, nihil illum aduersus Ecclesiæ statum commiseruisse, tantum abusus, Clericorum superbiam, fastum ac Pompam Prelatorum ferre minus potuisse.*

(g) *Mr. Foxe in Apoc. c. 11. page 290. post med. saith. Hussium & Hieronimum ut hæreticos traducunt, quid ita obsecro? &c. Adde aliquid amplius si hereticus est, qui a placitis Romanæ Ecclesiæ deflexit, quid unquam docuit, aut in concilio defendit Hussius in quo non cum Papistis superstitione consentire videbatur? quid de Transubstantiatione statuit fides Pontificia quod ipse pariter cum iisdem Pontificijs non confirmavit? Quis Missas illo religiosius celebrauit, aut vota sacerdotalis celibatus castius obseruauit? Adde huc quod in dogmate Catholicorum de libero arbitrio, de Predestinatione de fide formata, de iustificationis causa, de meritis bonorum operum, quid aliter sentit ille quam quod docetur Romæ, quam ille unquam statuam aut diui imaginem eiecit e templo suo Bethlehem? &c. Agedum, quid igitur commiseruisse illum dicemus, in quo aut non ipse pariter cum Romana Sede condemnandus sit, aut cum eadem absoluendus?*

(h) *Aët. mon. page 260. b. ante med. (i) Ibidem circa medium. (k) Aët. mon. page 260. ante medium. And see the very same testimonie hereof in Dresserus his millenar. 6. page 255. post medium.*

burned Iohn Husse when as yet he departed not a finger breadth from the Papacie, for he taught the same which the Papistes do, onely he found fault with their vices and wicked life, against the Pope he committed nothing. And the same is yet further testified of Husse by (t) Hierome of Prag, who liued in the same time with him: a thing so euidently true that no meaner a witnes then Mr. Foxe, testifieth the same as yet much more fully, rebuking for that very reason the Popes causing Husse to be burned: to which end Mr. Foxe saith: (g) What did Husse at any time teach or defend in the Councell, wherein he did not rather seeme superstitiously to consent with the Papistes? what did the popish faith decree concerning Transubstantiation which he likewise with the Papistes did not confirme? who celebrated Masse more religiously then he, or more chastly obserued the vowes of Priestly chastitie? Add further that in the doctrine of Catholikes concerning freewill, Predestination, informed faith, the cause of Iustification, and merit of good works? what other thing did he hold then is taught at Rome? What image of any Saint did he euer cast out of his Church at Bethlehem? &c. What therefore shall we say him to haue committed for which he is not together with the Romane see to be condemned, or nith it to be absolued? And Mr. Foxe reporteth accordingly of Husse his followers the Bohemians that (h) being demanded in what points they did differ from the Church of Rome (i) the onely propositions which they (ther-vpon) propounded were these (k) foure articles: First the necessitie of Communion vnder both kinds: the Second that all ciuill dominion was forbidden to the Cleergie. the Third that the preaching of the Word is free for all men and in all places. the Fourth that open crimes are in no wise to be suffe-

red for

red for auoiding of greater euill. So evidently also did the Bohemians in all other pointes of faith embrace the Catholicke doctrine.

And thus much brieuely concerning Husse and his followers that they were not of the Protestants Church, and therefore cannot iustlie be alledged as examples sufficient to vphould their Churches administration of the Word and Sacraments: A truth made so euident by the premisses as we hould it altogether vnworthie of your MAIESTIES further consideration, onely we cannot but (as before) so here also admire Mr. Foxe his extreme bouldnes or rather need of protestant Pastors and professors, when he so seriously registred Iohn Husse for (l) a most holymartyr, of their Church: not doubting likewise so vnaduisedly to honour, the succesfull for the time (though barbarouse) (m) insurrection of his (n) disciples and adherentes in Bohemia (who proceeded (o) to reuenge his death with (p) an armie of. 40000 men and confessed (q) rebellion against their Soueraigne) with the vnfitting title of (r) the ghospells increase.

THAT THOUGH WALDO WICLIFFE
and Husse had bene Protestantes yet their ex-
amples are insufficient in this case.

SECT. 6.

HITHERTO we haue proceeded that neither Waldo, Wicliffe, nor Husse were of the Protestants Church, and that therefore their examples are impertinently alledged: onely now we will suppose for the time that they had bene all of them full Protestants in opinion, and withall yet appeal to your MAIESTIES learned iudgmēt, whether their foresaide examples be nat altogether insufficient to proue a continuance of their Churches administration of the Word and Sacraments, but so much as for

- (l) Act. mon. page 190.
b. ante med. & page 241.
b. post med. *And Master Downham in his treatise concerning Antichrist pag. 40. fine.*
(m) Of their barbarous crueltie, see act. mon. pag 253. b.
(n) Act. mon. pag. 250 b. post medium.
(o) Act. mon. pag. 251 a. post medium.
(p) Act. mon. ibid.
(q) Act. mon. page 252 a. ante mediu. Mr. Foxe saith of them, they rebelled out of hand. and Osiander in epitom. histor. eccles. centur. 9. 10. 11. &c. pa. 472. circa med. saith of them. *Cum Bohemi de exustis duobus Martiribus Iohanne Husso & Hieronimo Pragēsi certiores facti essent vehementer exasperati sunt, a Magistratu politico aliquot Tempia extorserunt in quibus Conciones ab Hussiacis ministri audierunt & Sacramenta perceperunt: postea progressu temporis monasteria quedam & Tempia pontificia destruxerunt, Sacerdotes quosdam pontificios trucidarunt, deniq; multa designarunt, quae Hussus si in viuis adhuc fuisset minime approbasset. &c.*
(r) act. mon. pag. 258. a. initio.

those only times in which they liued, and that for two speciall important reasons.

As 1 First in that neither they all (nor so much as any one of them) were before their first appearing members and professors of the said supposed Protestants Church and faith, but were (as appeareth by the premisses,) all of them originally professed and knowne Catholikes: as in like maner were *Arius*, *Macedonius*, *Nestorius*, *Pelagius*, *Eutiches*, and the otherould Sectmasters before their times, who all being first Catholickes (through Innouation afterwarde and noueltie of opinion) (s) *went out from vs*: the very brand or character wherewith the holy scriptures, & Protestants (t) them selues doe note false teachers. And therfore the foresaid example of *Waldo*, *Wicliffe*, and *Husse*, who before their first appearing were Catholickes supposing they were afterwarde Protestants) proueth in steed of continuance rather a manifest defection, and not being of their Churches administration of the Word & Sacraments, at and immediately before the first beginning of euery of them.

2 Secondly, as Luther saith: (v) *It is not enough for a man to haue the word and puritie of doctrine, but also he must be assured of his calling, and he that entreteth without this, certainly entreteth to no other end but to kill. &c.* to which purpose the scripture saith: (2) *How shall they preach except they be sent.* (3) *No man taketh to him the honour of Priesthood but he that is called of God as Aaron was:* (4) *Who so entereth not by the dore into the sheepsfold, but climeth another way, is a theefe.* And for so much as the refuge of pretended extraordinary calling hath bene heretofore (x) sufficiently discovered, and reiected, by learned Protestants, Lutheranes, and Puritanes: the Churches ordinarie calling by man, being, (as the auncient Fathers (*) and them selues (y) do yet further confesse) the established course of the new Testament, without which no man may vndertake the publique

(s) 1. Iohn. 2, 19. & act. 15, 24.

(t) Mr. Alison in his confutation of Brownism. pag. 1. initio.

(v) Luther vpon the epistle to the Galathians englished in c. 1. fol. 10. b. ante medium.

(2) Rom. 10, 15.

(3) Hebr. 5, 4

(4) Iohn. 10, 1

(x) See heretofore tract 2. c. 2. sect. 3 in the margin there at the letter z. and in the margin at the letter a.

(*) Ciprian. l. de simplicitate Prelatorum condemneth such as want the Churches calling saying. *Ij sunt qui se vltro apud te-*

merarios conuenas sine diuina dispositione præficiunt, qui se præpositos sine vlla ordinationis lege constituunt: qui nemine episcopatum dante Episcopi nomen sibi assumunt. *And* Ciprian. l. 1. ep. 6. ad Magnum. *sayeth of Nouatianus:* Nouatianus in Ecclesia non est, nec Episcopus computari potest qui Euangelica & Apostolica traditione contempta, nemini succedens a seipso ordinatus est, habere namq; aut tenere Ecclesiam nullo modo potest qui ordinatus in ecclesia non est (*and a litle afterwarde*) nemini succedens & a seipso incipiens, alienus fit & prophanus. *Vpon this ground Tertulian. in libro de prescrip. vrgeth the Hereticks of his time saying:* Edant origines ecclesiarum suarum, euoluant ordinem Episcoporum suorum ita per successionem &c. *And Optatus l. 2. contra Parmen. vrgeth in like maner the Donatists saying.* Vestra Cathedra vos originem ostendite qui vobis vultis sanctam ecclesiam vindicare: missus est Victor ex Africa Romam, erat ibi filius sine patre, sequens sine Antecedente *And St. Austine ex quaest. in nouo & vet. Test. quest. 100. saith of Heretickes.* Ordinem ab Apostolo Petro captum & vsq; hoc tempus per traducem succedentium Episcoporum seruatum perturbant, ordinem sibi sine origine vendicantes &c. (y) *Luther vpon the epistle to the Galathianes fol. 10. a. circa med. saith:* God calleth vs at this day to the ministerie of his word not immediately him selfe but by man. *And Piscator. volum. 1 thesium. theolog. pag. 405. circa med. saith.* Post tempora autem Apostolorum vocauit, & adhuc vocat, & ad finem vsq; mundi vocaturus est Pastores, Doctores & Presbiteros per Ecclesiam &c. *And see D. Couel. in his defence of Mr. Hooker page 86. line & 87. initio. and in his examination & c. page 131. line & 106 initio.*

publique charge and administration of the word and sacraments: To which end the now Lord Bishop of Winchester affirmeth that, (z) *the moderation of the keys and imposition of handes were at first settled in the Apostles:* and that *they can haue no part of Apostolike Commission that haue no shew of Apostolicke succession &c. and therefore that* (a) *Pastors do receaue by succession the power and charge of the Word and Sacraments from and in the first Apostles:* against all which, the vulgar obiections which some precisians vrge (contrarie to scriptures, and so many of their owne writers) of (b) *Aedesius and Frumentius* (two lay persons) *Conuerting a great nation of the Indians:* and of *a captiue woman conuerting the nation of the Iberianes,* and grossely mistaken (c) and impertinent.

the Christian faith, a thing which Laye persons may do: yet is there no mention that either of them did vndertake the administration of the Word and Sacraments, vntill such time as *Frumentius went to Alexandria to Athanasius who gaue to him the holy function of a Bishop.* Theodoret (after Christoferlons translation. hist. l. 1. c. 23.) wherewith he returned to the said nation and so proceeded to their conuersion. In like maner it is not said that the captiue woman did vndertake the administration of the word and sacraments, but that *Priests*

(z) *Mr. Bilson in his perpetuall gouernment of Christs Church. c. 9. pag. 111. ante medium.*

(a) *Ibid. page 111 post med. and see the like in Mr. D. Couel. in his examination page 97. circa med. & 106 initio.*

(b) *Obiected by master Fulke against the Rhemish Testament in Rom. c. 10 fol. 255. a. paulo post me.*

(c) *Mistaken and impertinent, for though it be reported that Aedesius and Frumentius did by priuate exhortation perswade the people of that Nation to*

onely were wanting, which she perfited by perswading the King to send to the Emperour of Rome for some Doctor &c. Whervpon a certaine worthy man was made Bishope and sent to preach to the nation of the Iberianes. Thendoret hist. l. 1. c. 24. versus finem. See also the former example of Frumentius answered in this sorte, by D. Saravia in defens. tract. &c. contra respons. Beza. c. 1. page 46. ante medium.

(*) Whittaker contra Duræum. l. 9. page 820. saith hereof to Duræus: Fuit Lutherus vestro etiam ritu Presbiter atq; Doctor &c & talem fuisse Suinglium, Bucerum, Oecolampadiū aliosq; innumerabiles constat. &c. And see Ioannes Regius in libro Apologetico. &c. page 122. ante med. & page 121.

(d) Propositions and Principles disputed in the Vniuersitie of Geneva. page 245. circa med. And Mr. Gabriell Powell in his consideration of the Papistes reasons &c. page 71. saith the Popish ordination is nothing els but meere prophanation: &c. there is no true Ecclesiasticall vocatiō in the Papacie. &c. And see further hereof Mr. Sutcliffe in his answer to the Masse Priestes supplication to the 19. section And Mr. Fulke in his answer to a counterfeite Catholicke page 50. circa med. saith, to vs, you are highly deceived if you thinke we esteeme your offices of Bishops Priestes and Deacons any better then Lay men, and you presume to much to thinke that we receiue your ordering to be lawfull. And page 51. ante med. he answereth & giueth reason, why he alloweth our Baptisme though not our orders. And see Mr. Whittaker contra Duræum. l. 9. page 821. initio. (e) heretofore tract. 2. c. 2 sect 3. prope initium. (f) The Protestant Lascius in prooffe hereof alledgeth (in the booke entituled de Russorum, Musconitarum, & Tartarorum religione. page 23. Caluine saying, quia Papæ Tirannide abrupta fuit vera ordinationis series, nouo subsidio nunc opus est &c. atq; omnino extraordinarium fuit hoc munus quod Dominus nobis iniunxit &c. so say they fleeing to extraordinarie calling. And Beza in the Conferencie at Poyssie being demaunded of the calling of him selfe (and his other then associates) affirmed the same to be extraordinarie. Hereof reade Saravia in defens. tract. contra respons. Beza page 59. line. & 60. post medium. & 74. line.

If now our Catholicke Church be a true Church able to conferre this calling so by her (*) giuen to Hussē, Wicliffe &c. and that it was sufficient to them, why then do our aduersaries so greuously accuse & maligne our said Church for false and Antichristian? And if according to their doctrine the Pope be Antichrist and our Church Antichristian, then followeth necessarily that which them selues therupon say, namely that, (d) *there is in Babilon* (thereby meaning our Church) *no holy Order or ministrie in deed, no lawfull calling but a meere vsurpation:* For it must needs to all men seeme absurd that Christs Ministers shoud receiue their spirituall power and Comission from Antichrist: and then also not onely *Waldo* the Lay man, and all those who disceded from him (which is here tofore (e) in them made most euident) but likewise euen *Hussē, Wicliffe,* and *Luther* him selfe (who had no other calling but from our Church) and so many other as haue afterwards claimed vnder them, are destitute hitherto of all lawfull calling, (f) *the true suc-*

cession of ordination being (as our aduersaries therupon affirme) then broken of: which needfull continuance of personall succession or calling, seemeth furthermore to manifestly defectiue or wanting in the Protestants Church, that euen sundry of them selues, (who as Sadell complaineth therat) (g) acknowledge the doctrine which their Church doth embrace to be true and grounded vpon the expresse word of God, do yet affirme the ministers with them to be destitute of lawfull calling: &c. In which opinion they are so resolute that Sadell did therefore write a speciall (h) treatise therof against them.

And thus much briefly whether *Waldo*, *Wycliffe*, *Husse*, and *Luther*, had sufficient calling or not to administer the Protestant Churches word and sacraments: which if they had not, the admitting that we should for the time suppose them to haue bene full Protestantes in opiniō, and also neuer to haue bene reuolted Catholicks, but originally professors of the Protestants Doctrine, yet all this notwithstanding there appeareth by reason of their foresaid alledged onely want of true ordination, a confessed and vnanswerable defecte or downfall (for so many hundreth yeares last past) of their Churches administration of the word and sacraments, without which (as them selues haue (i) heretofore confessed frō the scriptures) it were no Church.

THAT THE EXAMPLES OF BERTRAM

Berengarius & others (who liued before Waldo) are also insufficient to answer in this behalfe for their times.

SECT. 7.

HAVING spoken thus fully of *Waldo*, *Wycliffe* and *Husse* in whom remained our aduersairies greatest confidence, it shalbe lesse needfull to make this point more manifest as yet in the other seuerall ages precedent to their times, as well for that thus

Q 2

much

(g) *Antonius Sadell in his booke entituled de rebus grauissimis controuersis disputationes theologicæ page 719. ante med. faith hereof, hoc ipsa rei veritas ab illis obtinuit, veram, atq; expressio Dei verbo fundatam esse eam doctrinam, quam ecclesiæ nostræ amplexæ sunt: sed affirmât ministros esse apud nos legitima vocatione destitutos, cum non habeant perpetuam ac visibilem ab Apostolis ad hæc vsq; tempora successionem. &c.*

(h) *The title of that treatise is, de legitima vocatione Pastorum Ecclesiæ reformatæ aduersus eos, qui in hoc tantum capite se ab Ecclesia reformatâ dissentire profitentur: and beginneth page 719. of the booke above alledged.*

(i) *See heretofore tract. 2. c. 2. sect. 1. at x. y. z.*

(*) See heretofore tract 2. c. 2. sect. 1. at .t. v. and ibid. x. y. 2. b. c.

(k) See heretofore tract 2. c. 1. sect. 4.

(l) Mr. Fulke in his answer to a counterfeit Catholicke page 36. prope initium. and Mr. Gabriel Powell in his *Consideration of the Papistes reasons &c.* page 105. fine. saith. I graunt that from the yeare of Christ 605. the professing company of Popery hath bene very visible and perspicuous.

(m) Mr. Fulke ibid. pag 27. circa medium.

(n) Mr. Fulke ibid. pag. 16. paulo ante med.

(o) Act. mon. page 628 b. ante medium.

much onely may suffice as haue bene already said of the Protestants foresaide defection (though but during the seuerall times or ages of *Waldo*, *Wycliffe*, *Husse* or any of them) concerning their Churches then euident want of administration of the worde and Sacraments which (acording to their former (*) confessiō) must euermore continue and be in the true Church, as also for that their like manifest defect, euen also in those other precedent ages is by our learned aduersaries no lesse thē very plainly acknowledged. To ad yet somewhat to that which hath bene (k) heretofore most fullie confessed, in that behalfe, the other learned Protestants (such as are more wary and sparing what to saie or write thereof) do acknowledge that (l) *Anno 607.* (at the furthest) from Christ the papistes religion preuailed, (m) all Popes from *Boniface the thurd* being *Antichristes*. And that since that time their Church (n) fled into the *Wildernes* there to remaine a long season inuisible now *Waldo* (who was many yeares before *Wycliffe* & *Husse*) begunne but (o) *Anno 1218* so that betwixte him and the foresaid yeares of 607 were sixe hundreth and odd yeares, for and during all which time no lesse then for the time since *Waldo*, our aduersaries rest chargeable againe to answer for their churches continued administration of the Word and Sacraments, wherat they stand wholly silent, and confesse as before their defect therein, being vnable to afford but any one exāple so much as of any one Kingdome, Cittie, or Village vpon the wholle face of the earth, nor so much as of any one person living in the world, professing their religion and celebrating their sacraments, but during any one moment day or time within any one of all those said sixe hundreth yeares.

In further triall wherof to deale as now liberally with them, and to admitt for true, as well that Apocripball and forged epistle, printed lately at *Basill*, & written in behalfe of Priestes marriages in the name
of

of *Vricke* Bishoppe of *Augusta* vnto Pope Nicholas, (p) sundry yeares, either before that *Vricke* was borne; or els after that Pope Nicholas was dead: as also that other though perhaps more auncient, yet no lesse forged (q) and lying booke written against images (*) Vnder the name of *Carolus Magnus*, who in deed was not onely an extreme enemy (r) to all those that impugned Images, but was also (as the learned Protestants (s) confesse) wholly deuoted to the Romane Church. And to admit likewise the booke written of the Sacrament, and set forth lately (not without great (¶) suspition) by *Oecolampadius* vnder *Bertrams* name to be in deed that aunciēt booke which *Bertrā* is mencioned to haue written *de Corpore & Sanguine*

(p) For Pope Nicholas the first, to whom this *Vricke* should write was made Pope Anno. 858. & enioying the same name yeeres two monthes xx. daies dyed Anno. 867. as testifie *Onuphrius* in libro de Romanis Pontificibus: & vide *Anastasiū* Bibliothecarium de vitis Roman. Pontific. &c. Printed Magnitiz Anno. 1602. pag. 305 fine. & 318. initio. And *Pantaleon* in cronog. p. 70

wheras *Vricke* was not made Bishoppe of *Augusta* till after the death of Pope Nicholas viz. Anno. 924. (Vide *Vrpergensē* in chron. & *Chireu* in Chron. & *Pantaleon* in chron. page 75.) and continuing Bishoppe 50. yeares: dyed Anno. 973. *Beuther* l. Pastorum page 209. And see *Pantaleon* in Chronograph. page 75. and *Osiander* in epitom. histor. eccles. cent. 9. 10. 11. 12. &c. page 99. fine. & 100. ante medium. (q) It appeareth by the booke of Pope Adrian vnto Charles, (which booke is extant tom. 3. Concil. and in many thinges long since specially cited by *Iuo*, and purposely written in confutation of that other booke vnder Charles his name) that the same was then forged by some hereticall enemy against Images. (*) *Caluin*. in institut. l. 1. c. 11. sect. 14. Insinuateth it to be forged about *Charelemaines* time, saying: extat refutatorius liber sub *Caroli magni* nomine, quē ex dictione colligere licet eodem tūste tempore compositum. (r) *Ioanas Aurelianensis* (who liued in those times) affirmeth (l. 1. pro imaginibus) that *Claudius Taurinensis* who impugned images durst neuer publish his doctrine therof during the life of *Carolus magnus*. And *Paulus Aemilius* l. 2. hist. Franciæ saith, that *Carolus magnus* sent 12. Bishops vnto a Councell holden at Rome by Pope *Stephanus* in confutation of the error of the Greekes against images. Hereof also see the Centurie writers cent. 8. c. 9. col. 570. And Mr. Cowper late Bishoppe of Lincoln in his Chron. fol. 174. b. circa med. reporteth of certaine Bishops sent by *Adrian* to *Charles*, who held a Councell in Fraunce against the condemnation of images. &c. (s) Hereof see *Luc. Osiander* in epitom. hist. eccles. cent. 8. pag. 101. circa med. and Mr. Cowpers Chron. fol. 173. a. post med. & 175. b. paulo ante med. *Foxe* in Apoc. page 436. paulo post med. And *Crispinus* in his booke of the estate of the Church: page 221. paulo post. med. & 226. initio. & circa med. And *Hospinianus* in epistola dedicatoria. hist. sacramentar. circa med. saith. Imperator (*Carolus magnus*) non solum publicis edictis mandauit, vt ceremoniarum & ritus, itemq; Missa latina Rom. eccles. aliaq; decreta placita & instituta Romani Pontificis per totum imperium obseruarentur, sed ipsemet etiam carceribus ac varijs suppliciorum generibus ad hoc ipsum cogebat ecclesias: was this man then like to impugn the Church of Rome in her doctrine of Images. (¶) In so much that *Pantaleon* in his chronogra. pag. 65. mentioning *Bertram* and his other writings, forbeareth yet to mencion this booke or to charge him with this pretended opinion.

.9 7.

(t) This booke is so perplexedly and doubtfully penned, and useth the wordes figure spirituall & misterie, with such qualifications, and so fully also withall affirmeth the presence of Christs Body under the veile or conuerture of bred that it affordeth no plaine sense against the Reall presence.

(v) Centur. 9. c. 4. col. 212. It is said: Transubstantiationis semina habet Bertramus.

(x) Hospinianus in hist. sacramentaria. l. 4. page 317. paulo ante med. mentioneth this at large.

(q) Illicius in Catall. test. ver. printed Basilæ Anno 1556.

(y) Act. mon. pag. 13. a

(*) Oecolampadius in libro epistolarum Oecolampadij & Suinglij l. 3. page 710. fine. saith: Berengarius nonnulla affirmabat aduersus Coniugiū & Baptismum paruulorum (and page 711.) deinde etiam Berengarius parum candidè incesse depre-

henditur. (and page 712. initio.) Damnata est Berengarij opinio, nimirum sacerdotio parum, Christiano minus tribuens: And see Papir. Masson in Annalibus Francorum. l. 3. in Hugone, & Roberto: where it is said that Berengarius and his followers denied the grace of Baptisme, denying that men committing mortall sinne could euer obtaine pardon therfore. and that Besides this he was anemie to marriage. &c. And Crispinus in his booke of the estate of the Church. page 289. ante medium saith: Although Berengarius had the truth on his side, yet had he a certaine hatred against Laufrancus and Rogerius mingled with glorie. &c. He mingled with all certaine speeches of marriage and the Baptisme of little children &c. So it cometh to passe when without the Lords feare we will maintaine the cause of the Gospell.

(r) Mr. Fulke in his answer to a counterfeite Catholicke. page 34. paulo ante med.

Damini, to King Charles the balde: and that also this present booke were not doubtfull (t) but plaine and direct against the Reall presence, which thing the Centurie writers vtterly denie: (v) In so much also, as our auncient Catholicke writers nearer to those times, doubteth not to honour Bertram, (x) for a holy Martyr of their Church, and Illicius accordingly for beareth to name him in his (q) Catalog. of Protestant witnesses. And to admit lastly the exāple of Berengarius Archdeacon of Angiers, denying Transubstantiation, and that he had not, (as he after did) (y) recanted that his opinion, and had also bene free from all those other confessed errors wherwith Oecolampadius and other Protestant writers charge him, (*) yet what do all these, or any one of them, or any other like that may be alledged, conuince in this behalfe? euery of them, (though thus admitted) extendeth on ly but to some one parte or small time of the said 600 yeares: and is also for the most parte but the example of some one or other priuate man, being at first Catholike & begining afterwards to holde some one onely singuler pointe of the Protestants faith, remaining in all other matters of controuersie still Catholicke: which thing Mr. Fulke did well foresee, and therefore being prouoked in this kind, he iumpeth quite ouer these foresaid examples, and all the saide sixe hundreth yeares, and giueth his first instance in Wickliffe saying: (z) Wickliffe I weene you will not deny but he was of our Church: and as to Bertran & those other

who

who feuerally impugned Images and the vnmarried life of Priestes, he saith expressely of them: (a) *Although these and such like defended some parte of the truth which we holde against you, yet least you should obieet it was but in some one or two pointes, I passe them ouer with silence.*

So manifestly are these foresaid exāples of Bertram and the rest found impertinent (though we should admit them for true) and so plainly withall are the said 6. hundreth yeares betweene Boniface the 3. and Waldo, found destitute of all examples wherby to vphould the Protestant CHVRCHES administration of the Word, and Sacraments: which pointe Master John Nappeir (2) (though our aduersarie) doth as yet much more fully acknowledge. Add but now herunto in full conclusion or demonstration that neither Husse, Wicliffe, Waldo, nor any other within the foresaid 600. yeares betweene Boniface the 3. & Waldo were professed members of the Protestants visible Church, a brieft repetition of that which the learned Protestants themselves haue heretofore most plainly acknowledged: to this end saith Mr. Perkins (3) *We say that before the daies of Luther for many hundreth yeares an vniuersall Apostasie ouerspread the wholle face of the earth and that our Church was not the visible to the world: wherof he giueth the reason saying, (4) during the space of nyne*

(a) Mr. Fulke ibidem.

(1) Mr. Nappeir vpon the reuelations in c. 20. page 239. ante med. affirmeth that for the space of a thousand yeares from the daies of Pope Siluester the first (who liued Anno Dom. 320.) to the daies of Pope Boniface the .8. the seate of Rome had no match nor encounter (neither) euer suffered any to be seene vouchable or visible of the true Church. but thence forth such hotte warres fell betwixt the empire of Rome and the mahumeticke empire, that at vnuwares diuers true professors openly & vobably did arise, as Iohn de Rupe. scissa Anno 1240. Guilielmus de sancto Amore. Anno. 1260. &c. Wicliffe Anno. 1390. Iohn Husse, and Hierome of Prag. Anno. 1415. So plainly doth Mr. Napeir disclaim in Bertram Vtrike and all those other foresaid exam

ples which were before Boniface the 8. As for Ioannes de Rupe Scissa (whom Mr. Napeire nameth) he liued not Anno. 1260. but (as Mr. Foxe) act. mon. printed. 1596. page 359. a. line 70. testifieth Anno. 1340. of whom Mr. Foxe there saith, that he for rebuking the spiritualtie for their great enormities, and neglecting their office was cast in prison: otherwise he was in Religion Catholicke, and wholly ignorant of the Protestants doctrine. In like manner concerning Willm. de S. Amore. his trouble is by Mr. Foxe (vbi supra page 287. b. line 60.) and by Crispinus in his discourse of the estate of the Church page 359.) mencioned to be onely for writing against the Friars and their hypochrisse in so much as Pantaleon (in chronographia page 102. initio) saith. *Guilielmus de S. Amore, Monachos ex elemosina in ocio viuentes non saluari scribens a Papa hereticus censetur;* and to the like effect testifieth Oslander centur. 13. page 367. ante med. as for any further prooffe of him being a Protestant there is no testimonie; to such impertinent examples as our aduersaries enforced for vpholding of their Churches continuance. (3) Mr. Perkins in his exposition vpon the Creed page 400. (4) Mr. Perkins ibidem. page 307.

(5) Mr. Fulke in his answer to a counterfeit Catholicke. page 16. ante medium.

(6) Mr. Nappeire vpon the Reuelations. pag. 145 colum. 3. fine.

(7) Mr. Nappeire ibid. page 191. initio.

(8) Ibid. p. 161. col. 3. circa med. & page 156. ante med. & 237. paulo post med. & 23 fine.

(9) Sebastianus Fracus in epistola de Abrogandis in vniuersum omnibus statutis ecclesiasticis.

(b) Sadell de rebus grauissimis controu. disputa. &c. pa. 783. prope initium.

(c) 1 Of Kings. 19, 18

(d) 1 Of Kings. 19, 10

hundreth yeares the popish heresie hath spread it selfe ouer the wholle earth. To omit the like acknowledgment of Mr. D. Fulke concerning the Churches remaining (5) invisible a long season, after Anno. Dom. 607. Master Iohn Napeire confesseth as before that (6) the Pope and his Cleargie hath possessed the outward visible Church of Christians 1260. yeares, (7) Gods true Church most certainly abiding so long Latent, and invisible: (8) and Sebastianus Francus affirmeth (9) that for certaine, through the worke of Antichrist, the externall Church together with the faith and sacraments, vanished away presently after the Apostles departure, and that for these thousand foure hundreth yeares, the Church hath bene no where externall and visible.

A CONFUTATION OF THOSE PROTESTANTS who answered that their Churches administration of the Word and Sacraments did during all those times continue in being & yet withall remaine as then invisible or vnknowne, with solution to the vsuall obiection of Elias complaint that he was left alone.

SECT. 8.

AND for so much as in this extreamest need, Anthome Sadell offereth his last helpe (b) affirming that although their Pastors, Doctors, administration of the Word, & Sacraments, had for so many seuerall hundreth yeeres together, bene to the world so invisible and vnknowne as the premisses argue, that yet notwithstanding they were at all times in euery of those seuerall ages most certainly (though so vnknowne yet) daily extant and in being, euen as those 7000. (c) faithfull, though vnknowne in like manner to Helias, when he thought (d) him selfe alone were yet neuerthelesse at the same time reserued and remaining.

we humbly pray your highnesse of patience to vouchsaue our examination of this their last and despairing refuge: in full discovery whereof, we saye:

1 *First* that though those .7000. of that one speciall time were vnkowne as the to Elias, yet this proueth not (which is the onely matter pertinent hereby to be proued) that therefore they should be as then vnkowne also to all others of the same time, and much lesse therefore can this perticuler exāple prove, that all the faithfull not of one speciall time onely, but also of so many seuerall hundreth yeares as are before examined should all of them during all those ages continew so generally Latent and vnkowne (not to one Elias onely but) to the whole world, as that there should remaine no memorie or notice of the needfull preaching, and administratiō of Sacraments to haue beene performed, so much as by any one of the in any one Nation of the earth, for any one moment of all those times,

2 *Secondly* we say that this example of Elias maketh wholly for vs & against our aduersaries, and is therefore by them either ignorantly mistaken, or wilfully misapplied: for it is euident that *Elias* (e) fleeing the face of *Iezabel*'s wife to *Achab*, who sought (f) his life, laye therupon secret in (g) a *Cave* vpon *Mount Horreb*. in the wilderness at the time of his foresaid complaining that he was *left alone*, the which he then vttered not generally but in regard onely of that countrie of *Israell* which was the kingdome of *Achab* (wherein he then a stranger laye secret) as appeareth most plainly atwel in that God himself accordingly answered his said complaint, with like respect to that onely countrie, saying as is obiected, (h) *I haue leste to me in Israell 7000. &c.* as also for that in those very times the Church did greatly florish in the other next adioining kingdome of *Iuda*, and was as then to him there, both knowne and visible, vnder two

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good

(e) 1 *Of Kings*. 19, 3.
And see the contents of
the Englishe Bible vpon
that Chapter.

(f) *Ibid.* vers. 2.

(g) *Ibid.* vers. 8. & 9.

(h) *Ibid.* vers. 18.

4. 8.

(i) 1 Of Kings. 22, 41.

(k) 2. Chron. 14, 8, 9.

& 17, 14, 15, 16, 17, 18,

19.

(l) Mr. Clapham in his soueraign remedy. against schisme pa. 17. paulo post med. faith. *Our ignorant reformists say, the Church was invisible in the time of Helias wherto he answereth saying, the holy Ghost recordeth Helias to haue spoken this against Israell, not against Iuda, for as he knew that good Iosaphat at that time reigned in Iuda: So he well knew that there, was not onely the Church visible, but also mightely reformed. & vide ibid. page 18. initio. & circa med.*

(m) Benedict morgenstern. in tract. de Ecclesia pag. 4. saith: *Mirum quod Philippus ea quæ dicuntur de inuisibili Ecclesia ita prorsus rejicit, ut illud etiam Domini verbum ad Eliam, reliqui mihi 7000 &c. ad visibilem Ecclesiam detorqueat.*

(n) Melancthon in corpore doctrinæ. page 530.

(o) Mr. Carthwright in Mr. Whitgiftes defence &c. page 174. paulo post med. And he saith there further: *What a conclusion is this, the Church were few in number because they were under the Crosse &c. To let passe both scriptures and stories Ecclesiasticall, have you forgotten what is said in the first of Exodus, that the more the children of Israell were persecuted the more they increased.*

(p) Mr. Iewell in his replie page 506. circa med. And see Mr. Iewell in his defence of the Apologie printed 1571. page 33. & 34. (q) Hereof see Mr. Foxe in his actes & monuments Printed 1576. from page 34. till page 86. describing the first tenne Persecutions. And see the Centurie writers of Magdeburg. Cent. 1. l. 1. c. 2. col. 24. 25. 26. 27. 28. & Cent. 2. c. 1. col. 10. 11. 12. 15. 16. 17. 18. 20. 21. 22. &c. & Cent. 3. c. 3. col. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. &c.

good kinges Asa and Iosaphat, who reigned euen in the time (i) of Achab: at what time the number of the faithfull was there so exceeding greate, that the souldiers onely were numbred to many (k) *hundreds thousands*: so visible and knowne was the Church at that time, and so euident withall is the truth of this our answer, that this very obiection, is in this sort answered and refelled, not onely by (l) Mr. Henoch Clapham an English Protestant, but also (as certaine of our other aduersaries do thereat (m) complaine) euen by Philip Melancthon. (n) and that the Churches Pastors & Doctors should for so many ages together be in being and withall vknowne, is yet otherwise at the least in it selfe inexplicable if not cōtradictorie. for what do our aduersaries affirme to be the reason of this their pretended latencie, all they can alledge is persecutiō. But against this we say 1. *First* that the Churches persecutiō maketh her the more knowne, for who are persecuted but knowne men, this Mr. Carthwright confesseth calling therefore the Church vnder persecution. (o) *visible and sensible, for els* (saith he) *how could it be persecuted* and Mr. Iewell saith accordingly, (p) *the Church is placed vpon a Mount her Persecutions cannot be hidde.* In cleare demonstration whereof, it is euident, that although the primatiue Church during the first 300 yeeres, after Christ, endured (q) incomparable the most vniuersall and violent persecutions that euer were, (yet the same notwithstanding

ding) our aduersaries (r) the Centurie writers, and sundry others, do at this day take certaine and particuler notice, of the Catholicke Bishops and Pastors by name in euery of those ages, of their administration of the Word and Sacraments, and their open impugning of Heresies.

2. Secondly we say that for so much as (according to many before (s) recited plaine testimonies from scriptures and Protestants) it is euident & confessed that the Church is to continue so knowne, that all men (t) carefull of their saluation may know where the true Church is, and to which company they ought to adhere: that therefore no force or persecution of man can or shall be able to dissolve (*) or make frustrate the ordinance of God made in this behalfe.

3. Thirdly we say that euen common vnderstanding argueth this inuincible, from the very nature of the Church, for we must needs affirme of the Church vnder Persecution, that either she doth in some sorte or other make profession of her faith, and also openly reframe the externall communion of all Idolatry, false doctrine, and sacraments, or els that she doth not professe and refraine as before said, if the latter, then (as appeareth most euidently by the premisses) (v) she is not the true Church: if the first then is she thereby made knowne and visible, for besides her foresaid profession consisting in administration of the Word and Sacraments, and impugning of errors, which being done (though neuer so priuately) is impossible (¶) to be in so many countries kept secret, for any smaller time, much lesse for so many ages together, her onely foresaid open refraining or recusancie (wherto she is by the iudgment of Protestants (x) no lesse in dutie bound) lieth euermore open to be discerned, and by how much the persecution is more greuous, so much the lesse can this recusancie be kept secret or vnespied, as appeareth most plain-

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ly by

(r) Centur. 1. & Cent. 2. & 3. throughout. And Pantaleon in Chronogra. & Functius in Chronolog. & Oslander Cent. 1. 2. & 3. & Foxe act. mon. in his discourse of the tenne first Persecutions of the primatue Church. And Dresserus in nullenar. 5. pag 11. & 12. And of the sundry Councells or Synodes then assembled and had. See Mr. Fulks booke de Successione Ecclesiastica, contra Stapletonum. pa. 246 ante med.

(s) See heretofore tract 2. c. 2. sect. 1.

(t) See heretofore tract 2. c. 2. sect. 1. l. c. and in the margent there.

(*) Act. 5, 39. If this worke be of God you are not able to dissolve it.

(v) See heretofore tract 2. c. 2. sect. 1.

(¶) Humfred. in Tesulini. part. 2. rat. 3. page 241. initio. faith hereof. Dum Ministri docent, alij discunt, illi Sacramenta administrant, hij Communicant, omne Deum inuocant, & fidem suam profitentur, qui ista non videt talpa est cæcor. &c.

(x) That Protestantes thinke them selues bound to auoide the open profession of our Catholicke faith and communion of our Sacraments, is made more the euident by their

§. 8.

recusancie, to be so much
as present only at our ser-
vice: whereof more is said

(y) For if during but the last 20. yeeres, we of this one nation in comparison but few, could not so escape the milder search of Protestant Magistrates, but that by our onely recusancie we were daily discerned, could the all Christians supposed to be dispersed through out so many nations of the world, escape for so many hundreth yeeres together, that inquisition of our Church, which Protestants affirme to haue bene vniuersall and farre more greuous.

(q) Of the writings of Hulse and Wicliffe yet extant, and printed at Noriberg. See Iunius his Animaduersiones ad controuersiam quintam &c. de membris Ecclesie militantis, quam Bellarminus exarauit &c. l. 1. page 14. circa med. And Illiricus in Catalogo. testium veritatis page 847. & 850. prope finem. maketh like mention of their writings yet extant. And Mr. Foxe a. mon. printed 1596 mencioneth W. cliffes writings page 428. a. lin. 35 and so likewise doth Crispinus in his treatise of the estate of the Church page 419. initio. And Mr. Fulke saith. Nondum interierunt Bertrami, Valdi, Ioannis a Gaddano, Wicleui, Hulse plena pietatis ac Christiane doctrine monumeta Fulke contra Stapletonu de successione ecclie. pag. 308. initio. and ibid. pa. 349 initio. he saith. scrip- ta Wicleui, Bertrami, Hulse &c. extant. & vide page 320.

ly by that small resemblance had therof in the example (y) onely of our owne times and nation.

hereafter. tract. 3. sect. 1. in the margent at the letter e.

*A CONFUTATION OF THOSE WHO A-
sswere that their Churches administration of the word and
Sacraments, continued during all those severall ages in
being and also knowne and that as now through the
inurie of later times no testimony or notice
therof is to vs at this day remaining.*

SECT. 9.

IF now any of our aduersaries doe disclaime in-
venging as before the foresaid example of Helias, and
in the foresaide opinion of affirminge their Church
to haue bene for so many ages in being, but yet vn-
known, & will now in steed therof lastly say, (which
is all that can be imagined to be left for them vn-
said) that their Churches Pastors and Doctors, their in-
pugning of errors, their administration of the word
and sacraments were in euery of those foresaide ages
knowne, and visible to the worlde, though now si-
thence, all testimonie and record thereof is through
the late violence of the Pope and his clergie vtterly
suppressed and made awaie, the idle vanitie of this
conceit is many waies discoverable. As, 1 *First*
in that it is but a meare imagination whereof is nei-
ther testimonie nor prooffe. 2 *Secondly* in that all
prooffe and experience is most cleerely and directly
to the contrarie, as appeareth by example of Hulse,
and Wicliffe, whose (Q) writings are yet extant: al-
so to

so to our aduersaries, by like example of their other foresaid aledged epistle of *Strike* in defence of Priests marriage, of *Charlemaine* booke against images: and of *Bertrames* booke concerninge the Sacrament: in like maner by the decrees of our Catholicke Councils daily condemning and reciting all such arising opinions as were contrary to the same, likewise by the many and ample now extant volumes of our Catholicke writers in euery age reciting in like maner, and at large confuting all appearing Doctrines contrarie to the Roman Church. Lastly (as *Mr. Whitaker* confesseth) by our ecclesiasticall (*) historiographers of euery age, who make this the very argument of their writings: in so much that nothing is as now better knowne to vs, then that which the Church of Rome hath heretofore impugned, and many an hereticke is hereby likewise made noted and infamouse to all succeeding ages, whose better obscuritie would otherwise haue beene buried in forgetfulness. And that all this is most true is yet furthermore so euident, that our verie aduersaries them selues, do from hence take notice, and in there owne writings (z) make mention of the daily opinions condemned in euery age by the Church of Rome, of which opinones certaine also (which maketh this point most euident) were often times euen some one or other speciall Doctrine (*) now sithence taught by Protestants, and heretofore seuerally professed by some one or other particular condemned person of those times: 3. *Thirdly*

(*) *Mr. Whitaker contra Durzum. l. 7. page 469. prope initium. obseruing for true that all opinions contrarie to the Romane Church are mentioned by our historiographers, and being enforced for the vp holding of the Protestants Church, to make claime almost to all such as in any sort resisted the Pope (whereof see heretofore tract. 2. c. 3. sect. 2.) faith deinde post Apostolicam inuictam, & inuictam Antichristi constitutam, nullus vnquam historiam scripsit, qui non ecclesie nostrae doctrinam, mores instituta, semina aduersarios commemoret. ita vestris historijs nostrae Ecclesiae memoria viget: & qui Pontificij regni res narrare conatus sunt, nostrae ecclesiae testes sunt. &c.*

(z) This is at large performed and set downe by the Diuines of Magdeburg. in their seuerall Centuries. by Pantaleon in his Chronographia. by Luc. Osiander in his epitom. eccles. hist. and by

Illiricus in his hooke entituled *Catalogus testium veritatis qui ante nostram aetatem reclamarunt Papae*. And see further hereof *Mr. Whitaker contra Durzum. page 276. initio. & 469. ante medium.* (*) Besides the foresaid examples of seuerall doctrines of the Protestants reported and condemned in *Waldo*, *Berengarius*, *Wicliffe* and *Husse*. See also heretofore tract. 2. c. 2. sect. 3. in the margin vnder the letters n. o. The other like examples of sundry articles of the Protestants faith, mentioned and condemned in other confessed Heretickes, as namely in *PETER BRUNIS*, *Almericus*, the *Abigenses* and the *Apostolici*. so plainly were the Protestants seuerall doctrines, not purposely suppressed or passed over in silence, but in all times (euer as they appeared) specially recorded and condemned.

- (a) Esay. 60, 10.
(b) Daniel. 2, 44.
(c) Esay. 60, 15, 16.

- (d) See before tract. 2.
c. 1. sect. 4 post medium.
(e) See Mr. Iohn Nap-
peire vpon the reualatiōs
in c. 12. page 161. col. 3
circa medium.

(supposing with Protestants that their Church is a true Church) it is against manifest scripture, which testifieth of the true Church that (a) *her sonne should not be set nor her moone hid: that she (b) should not be given to an other people, but should stand for euer, as (c) an eternall glorie and ioy from generation to generation.*

4 Lastly it is against the euident confession of our learned aduersaries who acknowledge their owne Church to haue bene (in regard of externall profession) for many hundreth yeeres past (d) *inuisible* and (e) *withdrawne from open assemblies to the hartes of particular godly men.*

THAT EVEN LVTHER HIM SELFE WAS
no member of the English Protestants Church: nor
professor of their Religion.

SECT. 10.

LIKE as it appeareth by the premises, that our aduersaries are not able to find out any testimonie or prooffe of their Churches administration of the word, and sacraments for so many seuerall ages before Luther, their principall examples of *Waldo, Wicliffe, Husse &c.* being heretofore discovered for altogether insufficient, so likewise in further evidence we will now shew, the like insufficiencie also euen in the very example of Luther him selfe: concerning whom we will endeavour two speciall points, the *First* that Luther neuer was of the English Protestants now faith and religiō. *Secondly* that though he were, yet is his example therein of no force in this behalfe: not for so much as for his owne time.

Now concerning the *First* namely that our aduersaries may not challenge Luther to haue bin of their now Church and religion, appeareth by his sundry grosse and confessed errors, wherein they are enforced to disclaime.

As for example 1 First concerning the successe and preservation of our Christian profession in generall: he affirmed and taught (to the great daunger therof) that (f) *to warr against the Turkes, was to resist God visiting our sinnes by them: the which opinion he did also afterwarde more at large defend, concluding and saying (g) He that hath eares to heare let him heare, and Abstaine from the Turkish warres whiles the Popes name prevaileth vnder heauen: I haue saide: And wheras Doct^r Fulke doth excuse all this, as (h) meant of those Christians which were vnder the Turkes Dominion: It is so directly against the scope and (*) circumstance of Luthers wordes, that Rossensis (i) did therefore write, specially against this his foresaid doctrine, at large reciting and confuting his reasons: which foresaid doctrine of Luther was also so knowne & (*) grateful to the Turke, that as (Luthers owne scholler reporteth) (k) the Turkish Emperour (to the great shame of Luther hearing therof) demaunded our Christian Embassadour how could Luther was, and wished him younger, promising to be his good Lord. And the Duke of Saxony (a professor of Luthers doctrine) was accordingly charged, (l) as being confederate with the Turke. In so much as Erasmus (whom our aduersaries thinke to haue bene indifferently (m) affected towards Luther) saith hereof (n) many of the Saxones following that first doctrine of Luther, denied to Cesar and King Ferdinando aide against the Turke &c. and saide they had rather fight for a Turke not baptized, then for a Turke baptized, thereby meaning the Emperour.*

no other cause, but that his article of not warring against the Turke might remaine in force and vncōdēd. (h) Mr. Fulke in his Apologie of the professors of the Gospell &c. against Peter Frarine page 31. initio. (*) His former mencion of God visiting our sinnes by the Turke and likewise of the Pope, and also of the Princes of Germanie, and the wholle passage of his treatise made therof at large, auoideth this answer, in so much as the author against the defence of the censure page 231. laboureth to excuse Luther otherwise. (i) Rossensis in confut. Assert. Luther. printed 1523. Art. 34. (*) Hereof see Belforest in Cosmographia. l. 2. c. 7. col. 579. (k) Manlius in loc. comun. pag. 636. line. (l) Hereof see Sle-

(f) Luther in assertionibus damnat. per Leonem decimum Artic. 34. which was prahari aduersus Turcas est repugnare Deo visitanti iniquitates nostras per illos. And in explicat. articuli. 34. he saith among his other defence therof. Itē prahamini contra Turcas ut resistatis virgæ Dei, & cadatis sicut & Achab cecidit. And in epistola contra duo mandata imperia- lia (he further saith) Oro cunctos pro Christianos, ne vilo modo lequamur vel in militiam ire vel dare aliquid contra Turcas, quandoquidem Turca de cetero prudentior probiorq; est quam Principes nostri. (g) Luther in explicat. Art. 34. prope finem. and hereof see the treatise against the defence of the censure page 230. ante med. & 231. initio. Luther in his booke de bello contra Turcas, affirmeth that the Denill by Gods permission did governe & hinder the Councells and assemblies of the Princes of Germanie for

dā. l. 18. fol. 277. ante med

(m) Act. mon. pa. 404.

2. hinc. (n) Erasmus in

epistola ad fratres inferioris

Germaniæ. pag. 39.

(o) Bullenger vpon the

Apocalips englished c. 1.

serm. 1. fol. 1. 2. post med

(p) Luther prefat. in e-

pist. Iacobi in æditione

Ienensi. (q) Illiricus

prefat. in Iacobum.

(r) See Pomeran. in e-

pist. ad Rom. c. 4. And

Vitus Theodorus in An-

not. in nou. test. pag. vlt.

And the Centurie writers of

Magdeburg. Cent. 1. l. 2.

c. 4. & cent. 2. l. 3. c. 4.

And Hassenrefferus in loc.

theologic. l. 3. stat. 3. loc

7. page 292. And Ada-

mus Francisci in Marga-

rita theologic. page 448.

saith: Apocripſu libri no-

ui testamenti sunt epistola

ad hæbreos, epistola Ia-

cobi, secunda & tertia Io-

annis, posterior Petri, e-

pistola Iudz & Apocalip.

(s) Chemnitius in En-

chirid. & c. page 63. And

see Chemnitius in his exa-

men. Concil. Tridēt. part.

1. page 55.

(t) Chemnitius examen

part. 1. page 56. b. initio.

(v) Chemnitius ibidem

page 57. a.

(*) Zuinglius. tom. 4.

ad Luther. l. de sacram.

page 411. & 412.

(x) Luther vpon the Ga-

lathians englished in c. 2.

fol. 67. b. post med.

2 Secondly concerning the Canonickall scriptures it is euident that Luther denied sundry cōfessed parts therof: concerning the Apocalips Bullenger giueth testimonie saying. (o) *Doctor Martine Luther hath as it were stucked this booke by a sharpe preface set before his first edition of the new Testament in dutch, for which his iudgmēt good and learned men were offended with him: and concerning the epistle of S. Iames, Luther saith therof. (p) The Epistle of Iames is contentious. swelling, dry, strawne, & unworthy an Apostolicall spirit. In so much as Iiliricus Luthers scholler expresseth and defendeth Luthers foresaid iudgment saying. (q) Luther in his preface vpon S. Iames epistle giueth great reasons why this epistle ought in no case to be accounted for a writing of Apostolicke authoritie vnto which reasons I thinke euery goodly man ought to yeeld, which foresaid iudgmēt of Luther concerning these, and other partes of the new Testament is yet to this day so continued and defended by Luthers owne schollers, that (to omitt sundry (r) oher of them) Chemnitius (Luthers greatest scholler) affirmeth that (s) the second epistle of Peter, the second and third of Iohn, the epistle to the hebrues, the epistle of Iames, the epistle of Iude and the apocalips of Iohn are apocripſall as (t) not having sufficient testimonie of their authoritie, and therefore that (v) nothing in controuersie may be prooued out of these bookes* Concerning now the other bookes of scripture, although Luther acknowledged them for canonickall, how far yet he was changeable otherwise in misse translating them, we will (omitting perticulers) refferre to the credit of Zuinglius his testimonie, who saith hereof to Luther. (*) *Thou doest corrupt (Luther) the word of God, thou arte seene to be a manifest and common corrupter and peruerter of the holy scripture, how much are we ashamed of thee, who haue hitherto esteemed thee beyond all measure, and now prooue thee to be so false a man.*

3 Thirdly as concerning faith, he reprooueth as well such Protestants as say (x) *nei. b. r can faibe be*

true

true faith without charitie, as also those other who teach

(y) though my faith be neuer so perfect, yet if this faith be without charitie I am not iustified calling it (z) impietic to affirme that faith except it be adorned with charitie iustifieth not, nay I proceeded so far, as he doubted not to say,

(a) Fides nisi sit sine &c. Faith vnlesse it be without euen the least good workes doth not iustifie, nay it is no faith.

which saying of his master D. Couell specially acknowledged and reciteth, tearing it (b) harsh and

(c) iustly called in question, by the Church of Rome. He also further taught that (d) a Christian or Baptized per-

son is so rich, that although he would he can not lose his saluation by any sinnes how great soeuer, vnlesse he will not beleue: wherof he giueth his reason els where saying.

(e) As nothing iustifieth but faith, so nothing sinneth but vnbeleefe.

4 Fourthly as concerning workes: he teacheth (f) that workes take their goodnes of the worker: and that (g)

no worke is disallowed of God, vnlesse the author thereof be disallowed before: saying therefore further. (h) Such a one

worketh nothing but good workes, neither can it be but good, which he being good before shall do. And as concerning

the necessitie of good workes (affirmed against him by English Protestants) (i) it is so farre disclaimed

in by him and his followers. that they deny (k) good workes to be so much as causa sine qua non of saluation,

affirming (l) the controuersie with the Papistes to be (not onely) whether good workes do iustifie, (but also) whether

they be in any respect necessarie to saluation: which last position they call (m) a papisticall error: tearing it

(n) the doctrine of the new Papists as pernicious as the old,

medium. Of the dissention had herein betweene the Diuines of England and the Lutheranes in Germanie, speciall report and mention is made, in colloquio Altenburgensi. fol. 168 a. fine. And also in actis colloquij Adelburgensis page 102. circa med. & 483. circa medium.

(k) Illiricus in pefat. ad Rom. & vide Conradum Schlüsselburg. in catal. hereticorum l. 13. & ult. pag. 819. circa med. (l) Illiricus in pefat. ad Rom. And see colloquium Altenburgense. fol. 210. a. b. & 231. 324. 382. & 352. (m) Illiricus vbi supra.

(n) Illiricus. ibidem.

(y) Luther ibid. fol. 67. circa medium.

(z) Luther ibid. fol. 68. b. prope finem. & fol. 126

b. and see Luther in his sermons Englished. &c. page 204. circa med.

(a) Luther. tom. 1. prop 3. (b) Mr. Couell. in

defence of Mr. Hookers five bookes of Ecclesiastical policie. page 42. ante

med. (c) Mr. Couell. ibid. (d) Luther de

captiu. Babilon. and see further hereof the treatise against the defence of the

Censure. page 198. (e) Luther in loc. commun. &c. Class. 5. c. 27.

page 68. initio. (f) Luther in his sermons Englished &c. page 147: ante medium.

(g) Luther ibidem page 276. ante medium. (h) Luther ibidem page 278. ante medium.

(i) The necessitie of good workes is affirmed by Mr. Willet in his tetra-

stilon. Papismi. page 90. fine. by Mr. Fulke against the Rhemish Testament in 2. Petr. 2. sect. 3. fol. 444. a. post med. and by

Mr. Whitaker against mr. Rainoldes page 350. post

medium. Of the dissention had herein betweene the Diuines of England and the Lutheranes in Germanie, speciall report and mention is made, in colloquio Altenburgensi. fol. 168

a. fine. And also in actis colloquij Adelburgensis page 102. circa med. & 483. circa medium.

(k) Illiricus in pefat. ad Rom. & vide Conradum Schlüsselburg. in catal. hereticorum l. 13. & ult. pag. 819. circa med. (l) Illiricus in pefat. ad Rom. And see colloquium Altenburgense. fol. 210. a. b. & 231. 324. 382. & 352. (m) Illiricus vbi supra.

(n) Illiricus. ibidem.

(o) Conradus Schlusfeld burg. in catal. Hereticorum. l. 13. in epist. dedicatoria pa. 22. paulo post med. (p) Illiricus de originali iusticia ac iniusticia in appendice page 163. (q) See Luthers sayings alledged in *actis colloquij Aldeburgensis* pa. 8. circa med. and in Illiricus in prefat. ad Rom.

(r) Hereof see *acta colloquij Aldeburgensis* page 120. sect. 11. initio. And pag. 442. paulo post initium. & pag. 293. paulo ante medium.

(s) Vide ibid. pag. 205. post med. & fine.

(t) Vide ibid. pag. 120 sect. 11. initio. & 293. paulo ante medium.

(v) D. Amstdorpius *pia memoria*. so called ibidem pag. 206. circa med.

(x) Ibid. pag. 205. fine. & 206. initio. *It is saide hereof nos quidem ipsos (Lutherum & Amstdorpium) inter se committimus, hanc propositionem non vsurpaturi.*

(y) Luther in serm. de matrimonio.

(z) Mr. Whitaker in respons. ad rat. Campiani rat. 8. pag. 150. circa med saith therof. Lutheri autē istam de hoc diuortij genere sententiam, ego minime defendo.

(a) Whitaker ibidē vt supra & contra Duræum l. 8. pag. 687. fine. (b) Luther tom. 5. Witteberg. serm. de matrimonio fol. 123. a. verius finem. See also Luthers wordes cited in the treatise against the defence of the cen-

to say (as English Protestants do) that the Apostle ment to exclude good workes from iustification, not simple and as due, but onely as meritoriousse and cause efficient: they will not in the point of our iustification graunt (o) good workes to be necessarie (necessitate presentie) so much as with a necessitie of presence: condemning their brethrens contrarie doctrine for (p) w^hse then is the Papistes doctrine concerning good workes: they fortifie themselves herein with the testimonies (q) of Luther, and haue proceeded so farr against all necessitie of good workes, that some of them (as namely Amstdorpius) doubt not to affirme, that (r) good workes are not onely, not necessarie to saluation, but also hurtfull to it. (s) alledging Luther in prooffe of this opinion. (t) the which Illiricus doth allowe and defende by publique writing. And all this so grossely and intollerably, that sundry other Protestant writers, who acknowledge Amstdorpius (v) for a man (otherwise) of godly memorie do yet neuerthelesse in this, professe to (x) leaue both him and Luther to themselves.

5 As concerning marriage and diuorce: Luther saith: (y) Si non vult vxor, aut non possit, veniat ancilla: *If the wyfe will not, or can not come, let the maide come:* and whereas Mr. Whitaker (who would make the best gloze hereof) answereth (z) hereunto, that Luther hereby meant first to diuorce and then after to marry the maide, yet is this diuorce (though vpon such foresaid occasion either of infirmitie or wilfulness) vtterly reiected (a) euen by Mr. Whitaker himselfe: and neuerthelesse Luther was so vehement against the wiues froward refusall of her husbandes bed, that he further saith therof, (b) *the Magistrates durtie is to bridle this wyfe, yea and to put her to death, this if the Magistrate omit, the husband must imagine that his wyfe*

is stolne

is stolne awaie by theeues, and dead, and consider how to mar-
rie, an other: (for saith he yet further, (c) we cannot stopp
St. Pauls mouth &c. his wordes are plaine that a brother or
sister are free from the Law of wedlocke if the one departe or do
not consent to dwell with the other, neither doth he say that
this may be done once onely, but leaue it free, that so often as
the case shall require he may either proceed or stay: in which
case (as he signifieth) a man (d) may haue tenne or more
wyues fledd from him and yet liuing: nay he doubteth
not in case of adulterie comitted by a married man or
married woman to giue libertie euen to the offen-
ding adulterer (e) to flee into an other countrie and marrie
again: so dangerously doth he incline to poligamie,
the which (to be sparing herein to his other (*)
schollers) himselfe els where seemeth to defend, af-
firming that (f) poligamie is no more abrogated, then is the
rest of Moises Law, and that it is free, as being neither com-
manded nor forbidden: in respect whereof he signifieth
that (g) he will neither bring in poligamie nor condemne it:
which foresaid errors concerning marriage, diuorce,
and poligamie were so plaine and grosse in Luther,
that (h) Wicelius (a learned Protestant) doth there-
fore specially charge and reprove him.

6 As concerning Magistracie, how fully, plainly
and directly he impugned the same (especially be-
fore the Princes of Germanie had vndertaken the
defence of his doctrine) is by his owne writings
more then manifest, (i) and hereafter in part from
thence declared: onely now I will add as not alto-
gether improper hereunto the base and inuective ca-
lumniations wherewith he charged (to omit sondrie
other Princes and Magistrates) our late soueraigne
K. HENRY the 8. of famous memory calling him

& vide Lutherum in explicatione Geneseos edit. Anno. 1525. in Commentario. c. 16

(g) Luther. in Genes. c. 16. edit. Anno. 1525. (h) Wicelius in his method. concor-
diæ Ecclesiasticæ c. 9. initio saith. Reducat ad calculum Lutheri factio & retractet quæ
portenta & quam non pudicè admodum scripta ediderit, de coniugio, de diuortijs, de iterā-
do post diuortia, de gradibus, de poligynecia populi &c. (i) See hereafter tract. 3. sect.

sure pag. 219. post med.

(c) See the foresaid trea-
tise against the defence of
the Censure page 213. pro
pe finem. And see Luther
tom. 5. Witteberg. in 1.
Cor. 7. fol. 113. a. initio
(d) See the treatise a-
gainst the defence of the
Censure page 213. paulo
post med. And see Luther
tom. 5. Witteberg. fol.
112. b. fine.

(e) In aliam profugere
treram. mæchus potest,
ibiq; si continere nequeat
uxorem ducere rursum.
Luther tom. 5. Witteberg
serm. de matrimonio. fol.
123. a. initio

(*) Musculus in epist.
Pauli ad Phillip. Colossi.
&c. in 1. Tim. 3. page
396. circa med. thinketh
that Poligamie was tolle-
rated by the Church in the
Apostles times. and see the
Alphabeticall table there at
the word (Poligamie) And
see Poligamie defended by
Bernardinus Ochinus l. 2
dial. 21. page 200. & 204
comended in the treatise
of the life and death of Pe-
ter Martyr (ante med.) for
an excellent & learned man.

(f) Luther in propositi-
onibus de Bigamia Epis-
coporū edit. Anno. 1528
propositione 62. 65 66.

§. in the margent at the figure 3.

(k) Luther in libro contra Regē Angl. in p̄fat.
(l) In the same booke extant in tom. 2. Wittēberg fol. 333. & 334.

(m) Ibid. fol. 338.

(n) Ibid. fol. 339. & vide 442.

(o) Ibidem fol. 333. & 337. where he saith. Ius mihi erit Maiestatē tuam Anglicam stercore conspergere (and.) Sit ergo mea hæc generalis responsio ad omnes sentinas insulsiſſi nā huius larvæ (&) hæc sunt Robora nostra aduersus quæ obtrunescere coguntur, Henrici, Thomistæ, Papistæ, & quicquid est fæcis, sentinæ, latrinæ, impiorum & sacrilegorum eiusmodi: Sordes istæ & labes hominū Thomistæ & Henrici sacrilegus Henricorū & asinorum cultus: furor insulsiſſimorum asinorum & Thomisticorum porcorū: os vestræ dominationis impurum est sacrilegium. With infinite moe such like.

(p) Luther tom. 2. l. de ministris Ecclesiæ instituendis fol. 362. & vide ibid. l. de abroganda Missa priuata. & in libro de captiu. Babilon. c. de ordine. And see Hospinianus in hist. sacramentar. page 22. paulo post med. (q) Luther in assertionibus damnatis per Leonē decimum art. 13. saith. In sacramento pœnitentiæ ac remissione culpæ, non plus facit Papa, Episcopus, quam infimus Sacerdos. Immo vbi non est Sacerdos æque tantū quilibet Christianus etiamsi mulier aut puer esset &c. quod autem absente Sacerdote etiam puer aut mulier & quilibet Christianus absoluere potest Mat. 18. clare patet vbi Christus omnibus in other

(k) an enuious mad foole, babling with much spittle in his mouth (l) more furious then madnesse it selfe, more doltishe then folly it selfe, endued with an impudent and whorish face without any one vaine of Princely blood in his body, a lying sphisfe, a damnable rotten worme, a Basiliſke and progenie of an adder, a lying scurrill couered with the title of a King, a clownishe wit, a doltishe head, most wicked foolish and impudent Henry. and saying further (m) he doth not onely lye like a most vaine squire, but passeth a most wicked knaue: (n) thou liest in thy throte foolish & sacriligious King. Wherunto might be added his exceeding many other moe like dispitefull and scurrill wordes vsed against his Maieſtie, some of them being so immodestly base, (o) as we are ashamed to english them.

7 Concerning the administration of the word and sacraments he maketh it cōmon to lay men with the clergie, ſeing to this end (p) the first office of a Priest is to Preach the word &c. But this is cōmon to a'l, next is to Baptize, and this alſo may all do euen women &c. The thirde is to Conſecrate bread and wine, But this alſo is common to all no lesse then Priests, and this, I auaunt by the authoritie of Christ him selfe, saying, do this in remembrance of me, this Christ spoke to all there present and to come afterwardeſ whoſoever ſhould eate of that Bread and drinke of that Wine &c. this alſo is witneſſed by St. Paul e, who .1. cor. 11. repeating this, applieth it to all the Corinthians: making them all a: him selfe was, that is to say Conſecrators: &c. if then that which is greater then all be giuen indifferently to all men and women, (I meane the word and Baptisme) then, that which is lesse, (I meane to Conſecrate the ſupper) is alſo giuen to them. And the like doctrine doth he affirme no lesse plainly (q)

in other of his writings, being (as Mr. D. Couel. affirmeth) (r) not afraid to affirm that sacraments are essentially though administered by Satan him selfe: this did Luther write against the P O P E, though els where to serue his owne turne against the Anabaptistes (who vsed the very same weapon against him) he presseth and chargeth them for their want of ordinarie calling: so variable, (*) inconstant, and temporizing (as occasion requiered) was he in his doctrine.

8 Concerning the sufficiencie of our redemption by our Sauours Passion in his humane nature vpon the Crosse, Luther taught thus farre to the contrary, as that not (2) onely the humane nature of Christ suffered for vs, for (saith he) in affirming but so much, (3) Christ is a Saviour of vile and small account, and neeath him selfe also a Saviour. But also that (4) the Diuinitie of Christ did suffer which his opinion of the Godhead suffering is admired and yet further taught by Andreas (5) Musculus and sundrie (6) other of Luthers scholars, and so intollerable and grossely, that they are therefore therein specially (7) contradicted by diuers other learned Protestants.

existimat, qua efficiat frontis scurræ, inter aleam uti consueuerunt. (2) Luther in confessione maiore de cæna Domini. saith. Cum credo quod sola humana natura pro me passa est, Christus ille vilis nec magni prætij Saluator est: Immo ipse quoq; saluatore opus habet. (3) Luther ut supra. (4) Luther libro de concilijs part. 2. saith of the Zuinglians Pertinacissimè cōtra me pugnabāt, quod diuinitas Christi pati non posset. &c. And see Luther further. tom. 3. germ. Ien. fol. 455. b. (5) Siluester Czezanorius in dial. de corruptis moribus vtriusq; partis fol. 5. saith. Andreas Musculus non veritas fuit palām docere diuinā Christi naturā, quæ Deus est, vna cum humananaturā mortuā fuisse in Cruce &c. nec destitit. &c. id dogma de mortua diuinitate publicè profiteri ac spargere, adiutore Ioanne Illebio. (6) Nicholus Seluecerus in confut. accusat. fol. 192. saith. Nemo dicere posset vel debet Deum non esse passum vel mortuum: And the same doctrine is in like maner affirmed by Stephanus Gerlachius contra Busæum pag. 24. & 126. And by Iacobus Andreas. Wherof see in Reipons. ad acta colloqu. Montisbelgar. pag. 82. versus finem. & 92. versus finem. (7) Beza in epistolis theologicis. ep. 60. initio. And after the Geneva Print of Anno. 1573. pag. 285. saith. Non potest a nobis satis bene disputari de sententia Illebij & Musculi Andree, contententium Christum in vtraque natura passum esse &c. istorum sententia Prophetarum & Apostolorum & ominum orthodoxorum sanæ doctrinæ aduersari videtur. Wuerenpon he doth at large confute that opinion there. pag. 286. 287. 291.

Christianis dicit quodecumque solueritis super terram solutum erit in cælis, hanc inuictam autoritatē non mihi subuertent. And see further in loc. comun. class. 2. page 136. & 138.

(r) Mr. Couel. in his defence of Mr. Hookers 5. bookes of ecclesiasticall policie Art. 15. pag. 101 post med. And see Luther de Missa priuata. editio. Anno. 1534. And see Hospinianus in histor. sacramentar. page 22. paulo post medium.

(*) Zuinglius in responsione ad confessionē Lutheri saith. Lutherus nunc hoc nunc illud de eadem re pronunciat, nec usquā sibi constat, haud dubiè ea inconstantia & leuitate in Dei verbo vtendū esse

And see Beza hereof further in respons. ad acta colloquij Mentisbelgar part. 1. pag. 82. versus finem. & 92. versus finem. And Siluester Czezanorius vt supra at 5. and Luther vt supra at 4.

(s) Luther in libro ad Duce[m] Georgium. *And Luther ad cap. 1. ad Galatas. saith: Esto, Ecclesiæ, Augustinus, & alij Doctores, item Petrus, Apolo, imo Angelus e cœlo diuersum doceant, tamen mea doctrina est eiusmodi quæ solius Dei gloriam illustrat &c. Petrus Apostolorum summus, vivebat & docebat extra verbum Dei. And after the English translation fol. 33. b. paulo post med. & 34. a. initio.*

(t) Luther in serm. de euerione Hierusalem.

(v) See this in Gasper V. Kenbergius in his booke entitled, *graues & iustæ causæ, cur Catholicis in Cōmunionē veteris eiusq; veri Christianismi constanter vsq; ad vitæ finem, permanendum sit &c. Printed Anno. 1589. causa. 7. pag. 175. & 176. And see Coccius his thesaurus tom. 1. pag. 1118. b.*

(x) Luther tom. 2. l. contra Regem Angliæ. fol. 342. (y) Luther aduersus falso nominatum ecclesiasticum statum saith: *Scire uos volo quod in posterum non amplius vos hoc honore dignabor, vt finā vel vos, vel ipsos Angelos de cœlo, de mea doctrina iudicare &c. nec volo meam doctrinam a quoquam iudicari, atq; adeo ne ab Angelis quidem, cum enim certus de ea sim, per eam quoq; & vester & Angelorum iudex esse volo.* (z) Hereof see Mr. Bridges in his defence of the gouernment &c. pag. 559. Mr. Perkins in his foure treatises how to applie Gods word &c. sect. 10. initio. And see Mr. Whitgiftes defence. &c. pag. penult.

9 Concerning his contempt of the ancient Fathers and his owne great vndertaken knowledge: he saith. (s) *since the Apostles times no Doctor or writer bath so excellently, and clearely, confirmed instructed and comforted, the consciences of the secular States as I haue done: By the singular grace of God this certainly I know, that neither Austine, nor Ambros, who are yet in this matter the best, are equall to me herein. And againe (t) the Gospell is so copiously preached by vs, that truely in the Apostles time it was not so cleare*

In what strange maner he contemneth, Origen, Athanasius, Chrysostome, Basill, Ciprian, Hierome, and Gregorie: I passe ouer as being els where (v) collected specially from his owne perticuler sayings ouer tediousse and vnworthy here to rehearse. How highly he esteemeth of such doctrine as him selfe collecteth from the scriptures and how much he preferreth him selfe therein before the Fathers, him selfe signifieth saying (x) Gods word is aboue all, the Diuine Maestie maketh for me, so as I passe not if a thousand Austines, a thousand Ciprians, a thousand King Harrie Churches stood against me. Nay he doubteth not in plaine tearmes to exempte (y) his doctrine from all iudgement of men & Angells, making him selfe therby iudge of both: and will our English Diuines allow this in the doctrines of Recall presence, Images &c. wherwith they charge (z) and reprove Luther.

10 As concerning the implacable contentions betweene him & the Zuinglians or Calvinists (to whom our English Diuines adhere) and how they disclai-

med ech in other Luther expresseth saying. (a) *We censure in earnest the Zuinglians and all the Sacramentaries for Hereticks and alienated from the Church of God: and* (b) *I do protest before God and the world that I do not agree with them nor euer will while the world standeth, but will haue my hande, cleere from the blood of those sheepe, which these Heretickes do driue from Christ: deccie, and kill. And againe in the same place: Cursed be the charitie and conoord of Sacramentaries, for euer and euer to all eternitie. And a little before his death, he protesteth saying. (c) I hauing now one of my feete in the graue, will carrie this testimonie and glorie to the tribunall of God, that I will with all my harte condemne and eschue Carostadius, Zuinglius, Oecolampadius and their schollers, nor haue ni h any of them familiaritie, neither by letter or writings, neither by wordes nor deedes accordingly as the Lord hath commanded. with infinite much more to the same effect: To make this more euident as yet by the like answerable testimonies of the Zuinglians and Calvinistes: The Tygurine, Diuines say hereof (d) *Nos condemnatam & execrabilem vocat sectam &c. Luther calleth vs a damnable and execrable sect, But let him looke that he do not declare him selfe an Archereticke, seeing he will not nor cannot haue any societie with those that confesse Christ: But how marueilously doth Luther here bewray him selfe with his diuells? What filthie wordes doth he vse, and such as are replenished with all the diuells in hell? For he saith that the Diuell dwelleth both now and euer in the Zuinglianes, and that they haue a blasphemous breast insatani- zed, supersathanized, and persathanized, and that they haue besides a most vaine mouth, ouer which Satan beareth rule, being infused, persufed, and transfused to the same: did euer man heare such speeches passe from a furious Diuell him selfe? In so much as Zuinglius saith of him, (e) *Behoulde how Satan doth endeuour wholly to possesse this man. And Oecolampadius accordingly forewarneth Luther, (f) Least that being puffed vp by Arrogancie and pride, he***

(a) Luther contra Articulos Louanienfes. thess. 27. tom. 2. Wittenberg. fol. 503. And in epistola ad Iacobum Presbiterum he further saith. Beatus vir qui non abiit in concilio Sacramentariorum, nec stetit in via Zuinglianorū, nec sedet in cathedra Tigurinorū, habes quid sententiam.

(b) See Luther. tom. 7. Wittenberg. fol. 380. 381 & 382.

(c) Luther de cæna Domini tom. 2. Germ. fol. 174. And see this also reported by the Tigurine Diuines in confessi orthodox Ecclesiæ. Tigur. tract. 3. fol. 108. And Luther tom. 3. Germ. fol. 264. calleth them Persons condemned in their owne knowledge with whom he will haue no intercourse neither by letters writings or wordes.

(d) Tigurini tract. 3. cōtra supremā Lutheri confessionem pag. 61. And the Author of the treatise against the defence of the censure doth hereupon charge Luther with breach of all Christian modestie & immoderate zeale. pag. 155 circa med. euen farre beyond the bondes of charitie and modestie. page 101. ante med.

(e) Zuinglius in respons. ad confessionem Lutheri saith. En vt totum istum hominem Satan occupare

conetur.

(f) Oecolampadius in responsione ad confessionē Lutheri.

(g) *Conradus Reginus* in libro Germanico cōtra Ioannem Hussium de cāna Dom. saith: Deus propter peccatū superbiæ quæ se se Lutherus extulit, quæ admodum pleraquē ipsius scripta testificantur, verū illi spiritum abstulit, uti Prophetis illis. 3. Reg. 22 atq; in eius loco iracundū, fistulosum, atq; mendacē spiritū dedit. And the *Tigurine Denines* in confusione Germanica impressa. Tiguri. Anno. 1544. in octauo. fol. 3. say. Superioribus diebus edidit Martinus Lutherus librum quē inscripsit (brevis confessio de Sacramēto) in quo non obscurē pro hereticis sacramentarijs & sceleratissimis hominibus, habet & condemnat Oecolampadium, Zuinglium & omnes Tigurinos, liber plenus est demonijs, plenus impudicis dictarijs, scater iracundia & furore. &c.

(h) Hereof see hereafter

tract. 3. sect. 7. in the margin at this marke. *. (i) Concerning the many examples hereof: see Apolog. modest. ad acta conuentus quindecim theologorum torgæ nuper habit. pag. 3, 4. & 5. and Osiander in epitom. histor. eccles. centur. 16. part. altera pag. 803 ante med. & 860. initio. & 609. initio. & 735. initio. and Crispinus in his booke of the estate of the Church. pag. 697. post medium. And Conradus Schlüsselburg. in catal. hereticorum. l. 13. & ult. pag. 828. prope finem. & 847. circa med. (k) See *Simon Vovon* vpon the catalog. of the Doctors &c. englished pag. 180. and *Luther* ad Galat. c. 1. ver. 14. fol. 35. a. after the English translation. (l) See *Luthers* owne wordes hereof in his Comētarie vpon the epistle to the Galathians in english in c. 1. fol. 35. a. (m) *Luther. ibidem.*

be seduced by Satan: whereunto might be added sundry other like testimonies: (g) This contention betweene Luther and his followers on the one partie, and the Zuinglians or Calvinists on the other is yet further testified not onely by the almost infinite many writings (h) of one against an other yet daiely encreasing, but also by the knowne mutuall proscriptiō or banishment (i) ech of other from their seuerall territories or dominions: So farre were they from reputing one an other for members of one and the same Church:

11 As concerning Luthers life and maners, for so much as he is so strongly priuiledged in the opinion of the present time, we will in respecte thereof but briefly touch the same, & that also not without great and respectiue obseruation as forbearing purposely the credible testimonies in that behalfe of Cocleus, Lindanus, Staphilus and other our Catholicke writers, to whom his life & maners were well knowne, and choosung specially to speake therof from no other testimonie then of him selfe and his owne dearest schollers. As touching his life before his reuolt from our Catholicke Church, it is confessed that he as then liued (k) in his monasterie punishing his bodie with watching, fasting and Prayer. (l) Honoured the Pope of mere conscience: (m) kept Chastetie, Pouriue, and Obedience: and (n) whatsoeuer (saith he) I did, I did it with a single harte, of good zeale, and for the glorie of God, fearing greuously the last day, and desirous to be saued from the bot-

come of my harte. Whereas afterwards vpon his defection from our Church, he was so farre from his former course of chastitie, that he saith to the contrarie (o) He that resoluethe to be without a woman, let him lay aside from him the name of a man, making himselfe a plaine Angell or spirit. And againe. (p) quam non est in meis viribus vt vir non sim &c. As it is not in my power that I should be no man, so it is not in my power that I should be without a woman &c. It is not in our power that it should be either staied or omitted, but is as necessarie as that I should be a man, and more necessarie then to eate, drinke, purge, make cleane the nose &c. (And to omit (*) his other like sayings) yet he further saith. (q) I am burned with the great flame of my vntamed flesh, I who ought to be feruent in spirite, am feruent in the flesh, in Lust, slothe &c. eight daies are now past, wherein I neither write, pray, nor studie, being vexed partely with the temptations of the fleshe, partly with other trouble. (But saith he) It (r) sufficeth that we haue knowne the riches of the glorie of God, the Lambe which taketh away the sinnes of the world, from him sinne cannot draw vs, although we should commit fornicacion or kill a thousand times in one day, And being in this case he laboureth not to preserue his former kept chastitie by his foresaid punishing his bodie with watching, fasting, and praier, before time continued by him in his monasterie when he was a Catholicke, which course of resistance by praier, the blessed Apostle (s) (being so assaulted) instantly vsed, and therby preuailed, but vnmindfull of his former vow, and forbearing as before praier sometimes euen for eight daies together; at the last (in speedie accomplishment of his desire) (t) He married vpon the sodaine Katherine Bore the Nunne, without any communication before had therof with any of his frendes, but hauing in the euening inuited to supper Pomerane, Luke the painter, and Appelles the lawier, he finished the espousalls. A thing then holden so scandalous by (v) reporte of Sleidan and others that his dearest Melancthon did

T ther-

fol. 35. b.
(n) Luther. ibid. fol. 35
a. (o) Luther tom. 7
in epist. ad Wolfgangu &c.
fol. 505.
(p) Luther tom. 5. Wite
berg. serm. de matrimo.
fol. 119. a. versus finem.
(*) Luther in colloquijs
Germanicis c. de matri-
monio, saith. vt nemo po-
testest cibo vel potu care-
re, sic fieri nequit, vt ali-
quis a muliere abstineat.
&c. causa hæc est, quia in
vtero mulierum concepti,
eo aliti, inde nati lactati &
educati sumus ita vt caro
nostra maiori ex parte mu-
lieribus caro sit, & sic pla-
ne fieri nequit, vt ab ijs se-
paremur.
(q) Luther tom. 1. epi-
stolarum latinarum. fol.
324 ad Phillippum.
(r) Luther vbi supra. p. 2.
345. (s) 1 Cor. 12. 7
(t) Melancthon in epist.
ad Ioac. Camer. de D.
Lutheri coniugio. It is ex-
tant in Melancthon's Consi-
lia Evangelica part. 1. pag
37. (v) Sleidan in his
Comenarijs in englishe
l. 5. An. 25. fol. 65. b.
paulo post med. saith. In
those daies Luther married
a Nunne, whereby he gave oc-
casion to his aduersaries to
speake euell of him. An. M.
Fulke in his answer to p.
Frarines declamation pag
32. ante med. confesseth
that many men mistook Lu-

thers marriage with a Nune
in so much as Luther him
selfe. in colloquijs latinis
tom. 2. de coniugio saith
hercof. Nisi ego clam cele-
brassem nuptias, omnes im-
pedissent, quia omnes amici-
ssimi clamabant, non illam,
sed aliam.

(x) Melancthon his fore
said epistle ad loc. Camer.
extant vbi supra.

(y) Melancthon vbi su-
pra saith. Ac possit fort-
assis aliquis mirari illū hoc
infelici tempore, bonis
& honestis viris vbiq; gra-
uiter laborantibus, non
modo non affici simul do-
lore, sed videri propemo-
dum nihil penitus curare
eamala quæ ante oculos
versantur.

(z) Melancthon vbi supra saith. Atq; ego rem hanc sic gestam esse arbitror, est vir iste ne-
quaquam ex ijs qui homines oderunt & congressus fugiunt, quotidianæ autem vitæ illius
vsum non ignoras, vnde cogitare te cetera quam me scribere melius vt opinor fuerit.

(a) Melancthon vbi supra. What other good matters were these which Melancthon did thus
forbeare to write, leauing them rather to his friends thought? (b) Melancthon ibid. pag.
38. initio. saith. Ego naturam Lutherum arbitror coegisse vt fieret maritus (c) In Sle-
idans Comentaries in Englishe l. 3. An. 21. fol. 29. b. initio. (d) Sleidan ibid fol. 22 a cir-
ca med. (2) Reported by the Protestant writer Benedict Morgenstern. in tract. de Ecclesia pa.
121. circa med. who saith of the Caluinistes. Si quando volunt indulgere genio non verentur
inter se dicere, hodie Lutheranicè viuemus. (3) Conradus Schlussemburg. (a Lutherane
Protestant of great note.) and is great an enemy to the Pope as either Caluine or Beza, in his the-
ologia Caluinistarum. l. 2. fol. 72. a. circa med. & post med. saith of Caluine. Deus manu
sua potenti adeo hunc hereticum percussit, vt desperata salute, Demonibus inuocatis iurans,
execrans, & blasphemans miserimè animam malignam exhalaret: olit autem Caluinus
morbo pediculari, vermibus circa pudenda, in apostemate seu vlcere færentissimo. cen-
tibus, ita vt nullus assistentium fætorem amplius ferre posset. Hæc publicis scriptis Caluino
obiiciuntur (in quibus etiam de ipsius ASELGIA, varijs flagitijs, & sodomiticis libidi-
nibus ob quas, stigma ferro cadenti dorso Caluini impressum fuerit a magistrata sub quorū
vixit horrenda narrantur.) ad quæ non video solidā & luculentam aliquā refutationem, &c.

therfore specially (x) write to a friend of his in ex-
cuse therof, wherein neuerthelesse he holdeth it (y)
marueilous, that Luther should be so regardlesse and litle tou-
ched with grieve at the calamitie then present, as to vnder-
take that marriage: onely he excuseth it with (z)
Luthers sociable condicion of life, and (a) other matters
(therupon depending and not to be vttered,) which
(saith he) are fitter for you to imagine then me to write. For
(saith he) (b) I am perswaded that Luther was a man en-
forced to marriage by nature. Hereunto we may ad, that
Luther lying thus open, acknowledged his (c) pro-
fession not to be of life or manners, but of doctrine: (d) wis-
hing that he were removed from the office of preaching, because
his manners and life did not answere to his profession: wher-
in he was so censured of euen by Protestants them-
selues, that (as appeareth by their owne report (2)
If at any time they would geue assent to the prouocation of na-
ture, they blush not to say among them selues, to day we will
liue Lutheranely. Hereunto we could further add like
confessed testimonie (3) in this kind euen against
Caluine and Beza.

Scio & lego Bezam aliter de vita moribus & obitu Caluini scribere, cum vero Beza eade[m] haresi, & eodem ferme peccato nobilitatus sit, vt historia de candida eius meretricula testatur, nemo ipsi in hac parte fidem habere potest. *And see further there concerning Beza. l. 1. in proemio pag. 4. b. & ibid. pag. 92. a. post med. & b. & 93. a. initio. And Tilmanus Heshutius an other Protestant writer in his booke entituled vera & sana confessionis &c. saith of Beza. Spurcissimis suis moribus dedecori fuit ipsis disciplinis honestis, quiq; nefandos amores, illicitos conubitus, scortationes, fæda adulteria, sacrilego carmine decantauit orbi, non contentus eo, quod ipse more porci in cæno flagitiosarum libidinum sese volutaret, nisi etiam aures studiosæ iuuentutis, sua illuue contaminaret.*

12 As concerning Luthers confessed instruction from the Deuill by sensible cōference had with him, we referre the same to his owne testimonie therof (e) hereafter more fitly alledged.

13 Lastly (to omitt much more that might be said) we will now onely alledge (which point in generall, Zuinglius (*) reproveth in Luther) certaine examples of his wilfull frowardnes or obstinacie against that which him selfe acknowledged for true. As where he saith of Communion vnder both kindes (f) *If the Councell should in any case decree this, least of all then would we vse both kindes, yea rather in despite of the Councell and that decree, we would vse either but one kinde onely or neither, and in no case both.* Of like nature is it where he teacheth (g) that if the Councell should graunt the Church-men libertie to marrie, he would thinke that man more in Gods grace, who during his life kept three whores then he who married according to the Councells decree, and that he would commaund vnder paine of damnation, that no man should marrie by the permission of such a Councell, but should either liue chaste, or if that were impossible, then not to dispaire though he kept a whore. In like manner he saith touching Eleuation of the Sacrament (h) *I did know the Eleuation of the Sacrament*

ther to teach that in despite of the Councell we should vse either but one kinde or neither; which last were directly against Christes institution. (g) Luther tom. 2. Germ. fol. 214. (h) Luther in parua confessione saith. Eleuationem Sacramenti sciebam esse idolatricam sed tamen eam retinebam in Templo Wittebergenfi, vt ægrè facerem diabolo Carolastadio

§. 10.

(e) See in the next section in the margent there at the letters c. d.

(*) Zuinglius in response ad confessionem Lutheri saith. Lutherus obstinato & deuoto animo conceptum semel opinionem persequi & obtinere conatur, nec multum curare solet, quodcumq; eandem de re quavis pronunciet, etiam si vel sibi ipsi vel diuini verbi oraculis contradicere deprehendatur: these wordes of Zuinglius are also in Schlüsselburg. in theologia Calvinistaru l. 2. fol. 122. a. fine.

(f) Luther de formula Missæ. & vide Lutherum tom. 3. Germanic. fol. 274. And whereas Mr. Iewell answereth hereunto in his replie against Mr. Harding pag. 107. post med. that Luther onely ment that Gods truth should not hang of the authoritie of man: doth this enable Lu-

And see Luther tom. 3. Germ. fol. 55. and in colloqu. mensal. germ. fol. 210. (i) Amandus Polanus in Syllogethesum. theo. og. p. 464. ante med. (k) Amandus Polanus ibid. saith. Sed nolo plura absurde dicta Lutheri recensere quæ multa sunt, quæ regenda potius quam exagitanda &c.

(l) Mr. Iewell in his Apologie of the Church of England part. 4. c. 4. S. 2. and in his defence of the Apologie printed 1571. page 426. prope finem.

(m) See the actes & monuments pag. 416. 3. initio

(n) Christus habet primas, habeas tibi Paule secundas, at loca postillos proxima Luther habet.

And Ciriacus Spangenbergius in his dutch booke against certaine Catholike writers of his time, in the parte thereof against Stephanus Arricola, commendeth these verses for true and godlie, and such as the Papists must suffer, will they nill they. (o) Andreas Musculus in pæfat. in libellum Germ. de diaboli tyrannidè: And see Nicholaus Amstdorpius Conc. 8. de Luthero pag. 88. & vide Amstdor. in pæfat. in primum tomum Lutheri. and Alberus contra Carolastadianos l. 7. b.

(p) Conrad. Schlusfelburg. catal. heret. l. 12. & ult. pag. 314. 316. & 489.

(q) & (r) Hereof see Aretius loc. comun. de ministerio. loc. 63. pag. 198. circa med. And Lambertus Daneus in Ifagor. Xpian. part. 4. l. 2. pag. 36. initio. And Lascius in the booke entituled de Russorum, Muscovitarum, & Tartarorum religione. pag. 93. ante med.

(s) See the booke entituled Antichristus sine pronostici finis mundi pag. 12. fine. 13. fine. & 86. fine. And Mathias Hoe. in his tract. duo. part. 1. pag. 136. initio. And Conrad. Schlusfelburg in catal. heret. l. 13. pag. 314. & 316. post med. And Michael Neander in libro orbis terræ partium explicatio l. 8. calleth him Xpi. os, Deus aliquis theologorum, quem Deus multo ante per D. Pauli & Hussi os Ecclesiæ promisit.

(t) Hereof see the acts and monuments pag. 339. b. initio. and Mr. Foxe in Apocall. page 324. and Neander vt supra.

to be idolatricall, (as making for sacrifice) yet neuertheless I did retein it in the Church at Wittenberg, to the end I might despite the Deuill Carolastadius, a saying & practise so grosse, that Amadus Polanus professor at Basil speacially mentioneth, and (i) reproveth the same: saying further. (k) I will not recite more of Luthers absurd sayings, which are many: may this man then be said to be (l) a man sent of God to lighten the world (m) the Elias, Conductor and chariote of Israell: to be reuerenced (n) next after Christ and Paule: (o) greater then who lived not since the Apostles times: (p) the Angel and last trumpet of God: whose calling was (q) immediate and (r) extraordinarie, and his coming specially (s) foreshewed in the scriptures, and sithence also foretould (t) by sundry prophecies (of latter times) which went vpon the time of Martine Luther. O sinne & most hatefull sinne of former Catholike times which (in Gods iust iudgment) made the world (for the time) subiect to such grosse illusion. And thus much briefly to shew that our English Protestants may in no sorte challenge Luther to haue bene so much as but a member of their Church.

THAT

THAT ALSO DURING THE 20 YEARES)

next before Luther (which are yet in memory of this present age) no example, can be alledged of the Protestants (but only of the Catholicke) Churches administration of the word, & Sacraments.

SECT. 11.

BUT admitting now for the time that Luther had bene a member of the Protestants Church, we will as now yet further shew, that his example is for all that, of no force to proue a continuance of their Churches administration of the word and sacraments but so much as for that onely age in which he liued. Wherein (to make the equitie of this our Apologie as yet more perspicuous) we will descend from all those foresaide severall ages before spoken of, and will as now make examination but of one onely peculier time, and that most eident, as being yet within the memorie of this present age, namely the twentie yeares that were next before Luthers first writinge against the Pope, which happenned Anno Domini 1520. (f) the late and fresh occurrants whereof concerning the matter now in question can not be either mistaken or forgotten, at the least, not in all countries where Christian religion was professed. And for so much as our aduersaries do collect and graunt from the scriptures, that (g) Pastors and Doctores must be in the Church till the end of the world, euen (h) from Christes time to Luthers age. that they shall (i) alwaies resist all false opinions (k) with open reprehension. that (l) the religion being of God no feare of man shall keepe them backe, that therefore (m) the ministrie of the word and sacraments are in absolute degree of necessitie to saluation. that, (n) it is no longer a true Church then it hath these markes: and that (o) the onely absence of them

(f) A. B. mon. pag. 408. a

(g) Mr. Fulke against Heskins, Sanders &c. pag. 536. paulo post med.

(h) Mr. Fulke vbi supra pag. 569. initio

(i) Mr. Fulke in his answer to a counteseit Catholicke page 11. initio.

(k) Mr. Fulke ibid. page 92. ante med.

(l) Mr. Deering vpon the Hebrues in c. 2. vers. 12. lectur. 10. circa med. & c. 3. lectur. 12. fine.

(m) The Puritans words alledged in the Bishops of London Survey of the booke pretended discipline pa. 444 circa med.

(n) Mr. Willet in his Genophis pag. 71. fine.

(o) Mr. Willet vbi supra pag. 69. fine.

(p) Hiperius in method. theolog. siue loc comun. l. 3. pag. 548. ante med. & 552. prope finem

(q) Mr. Whitgiftes defence &c. pag. 465. post med. (r) See before tract. 2. c. 2. sect. 1.

(s) *The Denines of Heidelberg. in p̄fat. in Protocollo Frankentalēse, say to the Anabaptistes. Si vos Ecclesia Dei sitis, sequetur Deum sine populo & Ecclesia fuisse &c. nam si vel omnes historias perlegatis, nullum ab exordio mundi populum inuenietis, qui confessionem fidei vestrę similem habuerit: quia verò neq; deus a principio sine populo & Ecclesia, neq; sempiternus ille Rex Iesus Christus sine regno fuit, vestra autem Congregatio primū Anno. 1522. cepit, sequitur vos veram Dei Ecclesiam atq; populum esse non posse.*

So plainly do our aduersaries vrge the Anabaptistes to proue the continuance of their Church. And Beza in epist. theologic. ep. 16. and (after the Geneva Print of Anno. 1573.) pag. 127. paulo ante med. vrgeth vpon the same ground saying. Si verum est eorum dogma &c. vbi tandem fugit vnquam Ecclesia ipsos ostendere subeamus, quum a pagato Euangelio facile sit demonstrare, nullum vnquam eiusmodi quicquam sensisse, quin perpetuò Ecclesię consensu fuerit damnatus. (t) Math. 18, 17. (v) Mr. Cartwrighte in Mr. Whitgifts defence. pag. 635. fine. (2) Foxe in Apocall. c. 12. page 349. post med. faith. Scio ac fateor non adeo omnes terrę angulos sua seductione impostercem Demonem corripuisse, quin Ecclesia semper habeat aliquot milia. (&c. quę nunquam incurruerunt genua ad Baal:) & vide Whitaker de Ecclesia contra Bellarminum. page 161. fine & contra Durum l. 3. pag. 259. fine. (3) Bullenger in Apocall. term. 62. initio. & fol. 200. a. fine. & b. initio faith. By the description of the Romish tyrannie and reigne of Antichrist it should seeme that the Church and preaching of the gospell had bene vterly l-ſt &c. He declareth therefore by a most excellent vision, how Christ shall notwithstanding &c. haue his Church continually and that right famous

doth make a nullitie of the Church that also (p) these signes (must be) externall and visible that men may knowe where the true Church is and to which company they ought to adhere that lastly (q) the Church of Christ is dispersed through the whole worlde, & cannot now be shut vp in one Kingdome. All which hath bene (r) heretofore more specially and at large declared out of our aduersaries owne writings we do here as now insist, and as our aduersaries (s) did vpon this ground charge and prouoke the Anabaptistes, so we in like manner charge them, demanding what pastors & Doctōrs of their Church did accordingly impugne false doctrine, preach the word, and administer their sacraments, and in what seuerall nations were the same visible and externall, but during euen those foresaid xx. yeares next before Luther, where might any man as then haue performed Christs cōmandemēt of (t) tell the Church: which Mr. Cartwright confesseth to be (v) necessarie and perpetuall. or whereas then might a man haue found so much as any one of those (2) thousandes: or of that (3) Church (not obscure, but) right famous: which (as Mr. Foxe, Mr. Whittaker, & Bullenger do collect from the scriptures) were euermore to cōtinue euen during the greatest persecution and seducing by

Antichrist

Antichrist: Luther him selfe immediatly before his first preaching against the Pope, was not a professed member of any Church of Protestants the known to be in being, but was a knowne Catholicke, euen (x) an Augustine Friar: and as him selfe protesteth (y) He fell into the troubles or (as he termeth it) (*) faction. of controuerfies concerning religion but casually and against his will not knowing of any other then (z) to ioine with him therein, and not so much as (1) dreaming or suspecting any charge that might happen: for as Sleidan (Luthers owne scholler) reporteth the storie (2) the cause and originall of this busines was by occasion of John Tezel a dominicke Friar, who carried about pardons to sell (3) Against which Luther beganne to preach. (not vpon iudgment, but) as him selfe confesseth when he knew not what the matter ment: (4) for (saith he) I scarcely vnderstood then what the name of indulgences ment: In so much as afterwarde Luther did much dislike of his owne vndertaken cource in that behalfe, often times (saith he) (5) wishing that I had neuer begunne that busines. And Mr. Foxe doth accordingly testifie how that after the said busines so begunne (6) Luther was determined not to stire vp any new debates, but rather coveted a common quiet: whereunto he seemed so enclining as he doubted not to insinnate with the Pope making euen his (7) appeale to him, and (7) professing (saith Sleidan) his affection to the Church of Rome and that he will attempte nothing against it: acknowledging also (8) the power thereof to be so greate, that Christ onely excepted there is nothing in this world more excellent: In which cource he was so forward, that (saith Mr Foxe) (9) it is apparente that

(x) Simon de Voyer in his discourse vpon the Catalog. &c. pag. 180.

(y) Luther saith hereof. Casa non volutate in illas turbas incidi, Deū ipsum testor. witness hereof his owne schollers Timotheus Kirchmeyer in his thesaurus &c. in epist. nuncupatoria versus finem. and Iacobus Andreas in confut. disput. Ioan. Iacob. Grinzi. &c. pag. 312.

(*) Luther in loc. commun. Class. 4. pag. 184 paulo ante med. saith. In initio Euangelij, cum Deus in hanc (vaticum) factionem, preter meam voluntatem per mirabiles occasionem me inuolueret.

(2) Luther in loc. commun. Class. 4. c. 30. pag. 51. fine saith. Tantā causam in me vnum recipiebam, & mihi vniuersitatem auxilio diuino iudicabam. And see further hereof hereafter tract. 2. c. 2. sect. 11. c. f. g. h.

(1) Act. mon. pag. 404. 2. initio. and Simon de Voyer in his discourse vpon the Catalog. &c. pa. 182

(2) Sleidan in English l. 13. fol. 177. a. prope finem

(3) Sleidan. l. 16. fol.

232. b. fine. (4) Luthers wordes in Sleidan. l. 13. fol. 177. b. paulo post med. (5) Luther in colloqu. mental. fol. 158. b. (6) act. mon. pag. 404. b. initio. (7) Sleidan. l. 1. fol. 10. a. prope initium. (7) Sleidan. l. 1. fol. 10. a. fin. (8) Luther in Sleidan. vbi supra. (9) Act. mon. pag. 404. 2. fine. And Osiander in epitom. &c. centur. 18. pag. 61. fine. & 62. initio saith accordingly: quod Lutherus in Pontificem quendam durius scripserit aut dixerit, id condonari sibi petit, promittens posthac maiorem modestiam, indulgentiarumq; posthac nullam se facturum mentionem, modo ad Luther

uersarijs etiam suis silentium imponatur. And see further there page 68. paulo post initium. where he offered like condition to the Pope.

(10) Mr. Cowper in his Chronicle. fol. 278. 2. paulo post initium.

(*) Concerning Luthers confessed Pride many Protestant writers give testimony. So Conradus Regius. libro Germanico contra Ioan- nem Hesselum de cæna Domini. saith. Deus propter peccatū superbix quā se Lutherus extulit (quem admodum pleraq; ipsius scripta testificantur) verum illi spiritum abstulit. And Zuinglius in responsione ad confessionem Lutheri, chargeth Luther with magna Arrogantia, & cum Arroganti verborum fastu, nimis quoq; plus quam turgidis. And Oecolampadius in responsione ad confessionē Lutheri: saith that Luther was, Arrogantix & superbix affectu inflatus. Also the Tigurine Deuines in their answer to Luthers booke against Zuinglius: say. Prophetæ & Apostoli, Dei gloriæ, non privato honori, non suæ pertinaciæ & superbix studebant, Lutherus autem suæ quærit, pertinax est, insolentia nimia effertur &c. And Simon Lithus in responsione Altera ad Alteram Iacobi Grezzeri apologiam pag. 333. paulo ante med. saith. Lutherus plus quam debebat, tribuit gloriolæ partem, cuius particulam communicari cum alijs indignissimè terebat. And Thomas Naogeorgus (a learned Calvinist) alledged by Schlusfeldburg. in theolog. Calumistarū. l. 2. fol. 131. a. post med. saith of Luther. Plurima scripsit per iram, carnalem, & per emulationem, ne succumbere cerneretur vlli: doctorum veterum orbitam reliquit, indulgens stomacho suo ac honori. And John Caluine alledged ibidem fol. 126. a. post med. saith. Lutherus ut pollet eximij virtutibus, ita magnis vitijs laborat: Hanc intemperiem qua ubiq; ebullit, vinam magis frenare studuisset &c. vinam recognoscendis vitijis plus operæ dedisset. &c. And Conradus Gesnerus in vniuersali Bibliotheca. saith. Illud non est dissimulandum Lutherum virum esse vehementis ingenij, impatientem, & qui nisi per omnia sibi consentientes ferre nesciat, &c. Dominus faxit, ne quid contentione & impudentia oris oblit Ecclesiæ, cuius olim crepundia tā feliciter promouit: In so much as Luther him selfe (in Lutheri loc. comun. class. 4. fol. 35. b.) acknowledgeth the worlds opinion herein had of him: saying there. Video ab omnibus in me peti modestiam. and againe there he further saith. Omnes fere, in me damnant mordacitatem &c. (11) Sleidan. l. 1. fol. 10 paulo post initium. (12) Sleidan l. 13. fol. 177. b. fine. (13) Luther apud Sleidan. ibidem. (14) Sleidan l. 13. fol. 178. a. initio.

Luther promised Cardinall Caietane to keepe silence (with this annexed condition of pride) promised also that his aduersaries would do the like: And Mr. Cowper late Bishop of Winchester, reporteth further, that (10) Luther by his letter submitted him selfe to the Pope (with this other like condition so that he might not be compelled to recant: so plainly was pride, euen his (*) confessed intollerable pride, the onely true cause of his further reuolt and apostasie. And it is accordingly yet further testified by Sleidan how that (11) for so much as Luther offered (as before) most reasonable conditions, he thought to haue found some fauour in the humanitie of the Bishop of Rome: and (12) that the Bishop would assaile him (13) But lo: (saith Luther.) whilst I looke for a ioyfull sentence from Rome, I am stricken with the thunder bolt (of excomunicatiō, & condemned for the most wicked man alive: (14) then (saith he.) I beganne to defend my doings

setting forth many bookes &c. and seeing it is so, let them impute the faultie to themselves, that haue so excessiue handled the matter: In this sort (as Sleidan testifieth) Martine Luther, his foresaide (15) appellation to the Pope being cōdemned, his offers dissuaded, looking for no more helpe nor health at the Popes handes, was through extreme necessity brought to appeale from the Bishop of Rome: and so vpon occasion of these his foresaide proceedings (which whether they were from heauē or not, we will without all further inferēce refer to your MAIESTIES grauest iudgment) he fell into the open and ouer violent current of his further ensuing Apostasie: notwithstanding which, he did yet still for a space afterwarde, continew his accustomed saying of Masse, vntill that among (a) seuerall apparitions hapned to him: (not of (¶) Angell for therein he disclaimeth. but of wicked spirits wherewith he was infested or haunted) whereof one was so terrible that (b) He was almost cast into a sound: in preuention whereof, oyle was distilled into his eare, and his feete rubbed with hotte clothes. It chanced that (c) vpon a certaine time (as him selfe reporteth the matter) hee was sodainly awaked about midnight: then (saith he) Satan beganne this disputation with me saying harken right learned D. Luther thou hast said priuile Masse by the space of 15. yeares &c. and so the Diuell with arguments which Luther himselfe there setteth downe, (whereat Protestants are greatly ashamed and strue though in vaine (d) to auoide the same.

sure. pag. 234. 235. 236. (d) Mr. Charke and others to auoide that their doctrine against the Masse should thus proceed or beginne from the Deuill, answere, that by this disputation which Luther as thus reporteth to haue bene betweene the Deuill and him, was onely ment a spirituall temptation of mind, and not any sensible conference had with the Deuill. But the contrarie is to manifest. 1 First by Satans foresaid preface to him calling him according to the humour of his Pride, right learned Doctor Luther. 2 Secondly in that he saith therof in the same place, plane persuasus sum Empserum & Oecolampadium &c. his ictibus horribilibus subito extinctos fuisse: which argueth more then a spirituall temptation. 3 Thirdly by Luthers there describing the sound of Satans voice: whereof he there saith.

V

And

(15) Sleidan l. 1. fol. 10
a. paulo post initium.

(a) Manlius Luthers scholar testifieth this in loc comun. pag. 42. fine. And see also the Alphabetically table of that booke where it is let downe *Luthero sapius spectra apparuerunt.*

(¶) Luther in (Lutheri loc. comun. class. 4. page 39. prope fine saith, nullas apparitiones Angelorum habeo. And ibid. pag. 40 ante med. he further saith: *Pactum feci cum Domino Deo meo, ne vel visiones vel somnia, vel etiam Angelos mihi mittat.* & vide ibid. post med.

(b) Manlius in loc: comun. pag. 42. fine. & 43 initio.

(c) Luther tom. 7 Witteberg. Anno. 1588. in libro de Missa priuata, & Vnctione Sacerdotum fol 443. & tom. 6. Germ. Genesi. fol. 28. in libro de Missa angulari. Also Luthers wordes hereof are acknowledged and sett downe in the Treatise against the defence of the cen-

Hic certe sudor mihi erupit, habet Diabolus grauem, & fortem vocem, atq; ego tum bene expertus sum, quomodo mane homines in lecto mortui inueniuntur. Which last wordes are purposely omitted by the Lutherans in their latter edition of Witeberg. but are yet still extant in the more auncient edition of Luthers workes. tom. 6. Gen. Germ. fol. 28. b. 4 Fourthly by reporte of like other terrible apparitions hapned to Luther testified as here by Manlius a Lutherane. 5 Finethly by Luthers owne report els where of the *Deuill* often walking with him in his bed Chamber affirmed by Luther in colloquijs mensalibus Germanice editis. fol. 275. 6 Sixthly by our aduersaries the Tigurine Deuines, who therefore obiect against Luther his disputation had with the *Deuill*. Tigurini in confessione Germanica impress. Tigurini. 1544. vide fol. 25. 26. & 127. 7 Lastly this euasion of a spirituall temptation to be hereby onely ment is so weake, that Mr. Sutcliffe l. de vera Catholica Christi Ecclesia. page 298. 299. saith, that Luther hereby setteth do vne but onely his dreame, but that alio is most clearly against Luthers wordes, which are that he was first, sodainely awaked, and then after *Sabbath* beganne disputation with him.

(1) And it is this kind of perswasion or apparition reported by Protestants them selues as hapning likewise to *Swinglius*, (1) *Carolastadius*, (2) *Oecolampadius* (3) It appeareth by *Zuinglius* his wordes set downe by him in libro de subsid. Enchar. and also in the treatise against the defence of the censure. page 249. & 250. that *Zuinglius* hauing laboured the abolishing of the Masse at Zurich against a certaine Scribe that had opposed him selfe (in argument) against *Zuinglius*: *Zuinglius* was in that disputation prouoked to bring forth examples which were ioyned With no parable: therefore we beganne (saith he) to thinke of all that we could, but yet no other example came to mind. &c. But when the 13. day of Aprill drew neere (I tell the truth) and &c. my Conscience compelleth me to vtter what the Lord bestowed vpon me: (my thought as I was a sleepe) that I was againe disputing with the Scribe, and my mouth so stopped that I was not able to speake &c. and sodainely ther seemed an admonisher to be present with me. ater fuerit an albus nihil memini whether he were blacke or white I remember not &c. which said, why dost thou not answere him, that which is written Exodus. 12. (for it is the Paschall which is the Passeouer of the Lord &c. wherupon (saith he) I (afterwardes) considered the place, and thereof before the whole Congregation preached, which sermon when it was heard, draue away all mist. Thus were *Zuinglius* his foresaid proceedings against the Masse furthered with nightlie instruction in his dreame, by an admonisher whether blacke or white he remembreth not: whereof though he made seruouse and great accompt affirming it to be no light matter which (saith he) I learned by this dreame, thanks be to God &c. Yet is the same derided as a meare illusion by his other brethren, as namely by *Iacobus Andreas* in confut. disput. Ioan. Iacobi Grinxi pag. 120. 254. fine. & 304. and by *Schlussemburg*. (in theolog Caluinistarum l. 1. in Proem. fol. 3. a. b.) and by *Gerhardus Gietekenius* de veritate Corporis Christi in S. Cena. pag. 64.) By *Benedict Morgenstern*. in tract. de Ecclesia pag. 68. and by *Iacobus Heilbruner* in *Schwenckfeldio* Caluinismo &c. in prefat. ante med.

(2) In the booke entituled *Conspiracie* for pretended reformation page 83. initio. It is said, among others, *Carolastadius* a Preacher professing the Ghospell. &c. attributed much to Cabines teachers in priuate conuenticles, and vnto visions, and pretended conferences with God.

(3) Luther alledged vbi supra. saith, concerning these apparitions: *Plane persuasus sum, Emperum & Oecolampadium &c. his ictibus horribilibus subito extinctos fuisse*: so plainly was he perswaded that *Oecolampadius* was in one of these apparitions slaine by the *Deuill*.

and

and Mr. Foxe (4) was the first that diswaded Luther from further saying of Masse.

If now then that Luther him selfe was at first a Catholicke, and our aduersaries in steed of plaine instance or example to be giuen of their Churches impugning of errors, of her Pastors Doctors, administration of the word and sacraments during but the foresaide 20. yeeres next before Luther: do answere vs that they were as then persecuted? we repleie to them from them selues, aswel that no persecution of man can frustrate the foresaid ordinace of god made to his Church in this behalfe, as also that persecutiō (¶) maketh her most knowne and therefore we aske as before, who these were that were as then so persecuted? if they say that for feare of persecution they durst not professe their faith, and so escaped vnkowne, we againe tell them from themselves, that (¶) therefore they were not as then the true Church. And we vrge yet further that the feare of persecutiō could be no such let to them, after that sundry common wealthes and Magistrates had vndertaken the publique profession, & defence of Luthers doctrine, but that as then at the least if any such had bene in being, they might safelie haue shewed them selues and ioyned in comunion with Luther: If lastly they say that their Pastors, and Doctors, administration of the word and sacraments were as then visible and knowne, and that now since, all testimonie thereof is suppressed to omit what hath bene (*) already sufficiently said against this, and to admit also that all our Catholicke writers should so strangely haue passed them onely ouer in silence, remembering all others as the Annabaptistes Swenefeldians &c. why yet should Luther, Zuinglius, and the other Protestant writers forbear to mention them? the caule we take to be euident, and onely, for that during the foresaide 20. yeeres before Luther, they were not

(4) In like maner doth Mr. Foxe in Apocalipsin. pag. 364. fine & 365. initio. and in his acts & monumentes Printed 1596. pag. 90. b. circa med. See also heretofore pag. 80. in the margēt at the letter y. report the very like pretended wonderfull reuelatiō happened to him (as did to Zuinglius) whereby he was instructed that by the 24. monethes mentioned in the Apocalips was vnderstood the 294. yeeres of the primatiue Churches first persecution, and yet is this vnderstandinge of them sithence reiectēd, & in steed thereof is thereby vnderstood the last 1260. yeeres before Luther by Mr. Napeir vpon the reuelations. Proposition 15 pa. 22. 23. 24. By Mr. Brocard vpon the reuatiō fol. 110. 3. and by Master Gifford vpon the reuelat. pag. 890. post med.

(¶) See heretofore tract 2. c. 2. sect. 8. at o. p.

(¶) See heretofore tract 2. c. 2. sect. 11. i. l. p. q. r

(*) See heretofore tract 2. c. 2. sect. 9.

(¶) Ioannes Regius being urged in this kind. doth (in his liber apologeticus &c. pag. 176. circa & post med.) answer thereto saying. *Negas Lutherum suæ fidei certum inuenisse &c. dico fuisse ante Lutherum veræ religionis & qui cum Luthero per omnia consentiret certum ecclesiasticum. But coming to answer where this Congregation was to be then found, he hath no other refuge but saith there, that it was, a Pontificis non agnitus, nec propter tyrannidē pontificiam visibiliter fortassis ostendi non potuerit: ideoq; quādo vrgent Iesuitæ, vt Lutherus veræ religionis asseclam Ecclesiam ostendat. &c. volunt vt Lutherus oppositum in adiecto demonstraret, & inuisibile, visibile probet &c. interim tamen absurdum est ita argumentari, hæc res ab alijs non agnoscitur, nec potest etiam videri aut demonstrari, ideoq; non est in rerum natura &c. So plainly doth he (being urged to particulars) acknowledge his pretended Congregation at Luthers coming to have bene then inuisible, and not able to be shewed* (e) Mr. Iewell in his Apologie of the Church of England part. 4. c. 4. diuision 2. and in his defence of the Apologie printed Anno 1571. pag. 426 prope finem. (*) Mr. Parkins in his exposition vpon the Creed. pag. 400. And Calvin in his booke of Epistles. printed Hannonie 1597. ep. 141. pag. 273. paulo post med. saith accordingly. *Adiurdum est, postquam discessionem a toto mundo facere coacti sumus, inter ipsa principia alios ab alijs distilire. And Daniel Chamierus in his epist. Iesuitic. part. altera. printed Geneuæ. 1601. pag. 49. saith hereof. Arianorū venenū non portiunculā quādā sed penē totum orbem contaminauerat &c. In ea nos tempora deuinimus quæ etiam excedent Ariani furoris confusionem: non portiunculam vnā aut alteram error occupauit, sed totum corpus Apostasia auertit a Christo.* (f) *Primum Apostolum purioris Euangelij.* Bucer in epist. Anno. 36. ad Episcopum Hereford. & vide Conradum Schlüsselburg. in theolog. Calvinistarum l. 2 fol. 17. a. initio. (*) See before tract. 2. c. 2. sect. 10. fine at q. 1. (¶) Beza ep. 5. Alemanno. paulo post initium. (g) Conrad. Schlüsselburg. ibid. l. 2. fol. 130. b. versus finem.

knowne to be so much as but in being, in any one nation of the world, which thing is in our opinion not obscurelye graunted, rather then signified by our learned aduersaries them selues. To this end our learned aduersarie, *Ioannes Regius* acknowledgeth that the Church was euen thē (¶) inuisible and could not be shewed: and Mr. Iewell affirmeth accordingly, that (e) the truth was vknowne at that time & vheard of, when *Martine Luther* and *Huldreich Zuinglius* first came vnto the knowledge and preaching of the Gospell: Mr. Parkins saith in like manner, (*) we say that before the daies of Luther, for the space of many hundreth yeares an vniuersall apostasie ouerspread the wholle face of the earth and that our Church was not then visible to the world: in so much as Bucer doth therfore call Luther, (f) the first Apostle of the reformed doctrine. whose vocation (said our aduersaries) was by reason of the then generall defection of a'l protestant Pastors) (*) immediate and extraordinarie the cource of (¶) Ordinarie vocation being then no where extant. And the Lutheranes do affirme it (g) impudencie to say, that many learned men in Germanie before Luther did hold the Doctrine of the Gospell. And an other of them further saith: Si antecessores Lutherus in

officio habuisset orthodoxos &c. (h) If there had bene right belouers that went before Luther in his office &c. there had then bene no neede of a Lutheraine reformation, (i) therefore (saith he) we say that Luther was raised vp (diuinitus & extra ordinem) by Gods speciall appointment, and extraordinarily. And an other Lutherane writer affirmeth; it (k) ridiculousse (to thinke) that in the time before Luther any had the puritie of Doctrine, and that Luther should receive it from them, and not they from Luther, considering (saith he) it is manifest to the whole Christian worlde, that before Luthers time, all Churches were overwhelmed with more then Cymmeriane darkenes. And that Luther was diuinely raised vp to dissemmer the same, and to restore the light of true Doctrine: So plainly do our aduersaries them selues, in steed of instance or example to be geuen, acknowledge (to the contrary) the vtter defection and want of their Churches Pastors and Doctors, of administration of the Word and Sacraments for and during the age next before Luther: wherevnto we further add, that the Protestants Doctrine of Iustification by onely faith, (which them selues affirme to be (l) the Soule of the Church, (m) the onely principall origine of saluation, and (n) of all other points of Doctrine the chiefest and weightiest,) was so vnknowne in the age before Luther, that the contrary Doctrine of Iustification by Merit and Workes (which Protestants terme (o) the very hart life and soule of Poperie) was defended not onely by the (p) Waldenses, Wycliffe, and Husse, but also by all other nearer Luthers time in so much that Mr. Foxe hauing spoken of the times next before Luther, and of the learned writers then lining, concludeth onely of Luther, that (q) he gaue the stroke and pluckte downe the foundation (of our Catholicke faith, and all by opening one vaine ling hid before which is our free Iustificanon by our faith onely in Christ. so plainly also by Mr. Foxe his confession, was this chiefe article of the Protestants faith, vnknowne

(h) Georgius Milius in Augustan. confess. explicat. art. 7. de Ecclesia pag. 137.

(i) Georgius Miluis ibid pag. 138.

(k) Benedict. Morgenstern. tract. de Ecclesia pag. 145.

(l) Mr. Charke in the Tower disputation the fourth daies conference Arg. 1. d. iii

(m) Mr. Foxe act. mon. pag. 402. a. circa medium

(n) The Confession of Bohemia in the Harmony of Confessions pag. 253. ante medium.

(o) Mr. Penrie in the booke entituled Mr. Some laid open in his colours page 29, 30.

(p) See this heretofore for the Waldenses, at pag. 90. i. l. and for Wicliffe at pag. 97. f. & for Husse at pag. 101. g.

(q) Act. mon. pag. 402 a. circa med. and the Deuines of the Confession of Augusta alledged by Luc. Osiander in epitom. hist. ecclesiast. centur. 16. pag. 157. paulo ante med. confesse the same likewise saying. Cum igitur doctrina de fide quam oportet in Ecclesia precipuam esse, tam diu tacerit ignota, quemadmodum fateri omnes necesse est &c.

and vnheard of during the age next before Luther.

(*) *Tertulian* in libro de præscript: *saith*. Qui estis vos? vnde est quando venistis? vbi tã diu latuistis? and *Augustine* l. 3. de Baptismo contr. Don. c. 2. *saith* Vnde ergo donatus apparuit? de qua terra genuit? ex quo mari emerfit, de quo cœlo cecidit? And *Aug.* de Vtilit. Cred. c. 14. *saith* to the *Manichees* vos autem & tam pauci, & tam turbulenti, & tam no-

vi, nemini dubiũ est, quoniam nihil dignum auctoritate proferetis: & *Optatus*, l. 2. contra *Parmenianum*. *saith* Vestra Cathedræ originem ostendite, qui vobis vultis sanctam Ecclesiam vendicare: and *Hillarie*, l. 6. de Trinitate ante med *saith*, tardẽ mihi hos Pijssimos doctores ætas nunc huius seculi protulit, &c. and *Hierom*, contra *Luciferianos* in fine *saith*: ex hoc ipso quod posterius instituti sunt, eos se esse indicat quos futuros apostolus prænuñciauit. (¶) *Luther*. (in *Lutheri* Loc. Comun. class. 5 c. 15. pag. 50. ante med. *saith* of the *Sacramentaries*, Sine nobis & ante nos nihil erant, ne hiscere quidem audebant, nunc nostra victoria inflati, in nos vertunt impetum.

And thus much briefly to shewe that whereas it is euident and confessed from the Scriptures, that the true Churches pastors, her administration of the Word and Sacraments must euermore continew yet our aduersaries Church, religion, administration of the Word and Sacraments, are not knowne so much as but to haue beene in being, during the xx. yeares next before Luther. Whereupon we are to resist and say to them as did the ancient (*) Fathers in like manner to the Heretickes of their times: and as did (¶) Luther him selfe vpon this like ground to our aduersaries the Sacramentaries.

A FURTHER DEMONSTRATION Otherwise of the Protestant Churches defection.

SECT. 12.

(1) See heretofore for *Waldo*. tract. 2. c. 2. sect. 3. for *Wicliffe* sect. 4. for *Huss* sect. 5. for *Luther* sect. 10. and for others, see sect. 7.

BUT forbearing as now, further to prosecute the foresaid euident defection of the Protestantes Church her administration of the Word and Sacraments, by reason of the heretofore alledged disparitie (or rather contrarietie) in doctrine betweene our now Protestants, and the foresaid examples of *Waldo*, *Wicliffe*, *Huss*, *Luther* &c. & all those other, whom our aduersaries haue (as hath bene (2) heretofore particularly proued) iniustlie pretended to be of their Church: we will as yet in further prooffe otherwise of their Churches no lesse vnanswerable defection, but briefelic put youre MAIESTIE in minde, of
one

one onely other point, (worthye of a much more laboured discourse) the which being hereby but signified, rather then at large entreated of, we do neuertheless (in full confidence of the manifest and vnanswerable clearenes therof) presume humbly to offer vnto your HIGHNES more retired and serious consideration.

We haue heretofore shewed how that supposing Waldo had bin a Protestat yet was he before his first preaching against the Pope, originally a knowne and professed member of our Catholicke Church: and the like we haue discovered in *Berengarius*, *Peter Bruis*, *Wycliffe*, *Huss*, *Luther* &c. all whose followers, as namely the *Berengarians*, *Waldenses*, *Wycliffites*, *Hussites*, *Lutheranes*. &c. are in their forenamed seue all Sectmasters from whome they are knowne to haue descended, most plainly reduced to a knowne Catholicke beginning. As were in like manner the *Arians*, *Donatists*, *Nestorians*. &c. knowne to haue had their like first beginning in Catholickes, as in *Arius*, *Donatus*, *Nestorius*. &c. who all together with *Berengarius*, *Waldo*, *Wycliffe*, *Huss*, *Luther*. &c. were professed members of our Catholicke Church, before such time as they (3) went forth from vs the peculier mark or stigma. wherewith the (4) Scriptures, (5) Fathers, and (6) Protestants doe (not without euident reason) note the sectemasters of their times.

For seeing that truth is auncient to heresie, (the which is but a deniall of some part of the truth then in being and professed) and that the summe of our Christian religiō was accordingly at first established and continued in and by the Apostles (7) and their

(3) 1. Ioh. 2, 19.

(4) 1. Ioh. 2, 19. It is said of heretickes: they went out from vs. And Act. 15, 24. it is likewise said of them. Certaine that went forth from vs: And Act. 20, 30. Out of your owne selues shall arise men speaking perverse things in so much as our Sauour forwarneth vs against this departure or going out saying: If therefore they shall say vnto you, behold he is in the desert, goe you not forth: Mat. 24, 26. See S. *Augustine* vpon these words heretofore, tract. 2. c. 2. sect. 1. in the margēt at the figure 2.

(5) *Optatus*, lib. 1. saith herevpon against the Donatistes: vidēdum est quis in radice cum toto orbe manserit, quis foras exierit, quis cathedram federit alteram quā ante non fuerat &c. And S. *Augustine*, tom. 8. in Psalm. 106. saith quid est ergo seduxit eos? dimisit eos in inuio & non in via, quomodo enim in via, homines qui partem

tenent totum relinquunt? quomodo in via? quā est ergo via? Aut vbi agnoscitur via? Deus (inquit) misereatur nostri (&c.) vt agnoscamus in terra viam tuam: in qua terra? in omnibus gentibus salutare tuum: utiq; tales vt minuantur, vt pauci fiant, hinc exeunt: A multitudine unitatis omnes exierūt, sicut Paulo ante cōmemorauit dictū de illis, ex nobis exierunt (&c.) And *Aug.* tra. 3. in ep. Ion saith omnes Hæretici, omnes Schismat. ex nobis exierūt, id est ex ecl. exeūt.

(6) See M. *Alsin* in his confutaciō of *Broussine*: pag. 1. initio.

(7) See M. *Bilsons* words alledged heretofore, tract. 2. c. 2. sect. 6. at 24.

Succellors

(*) This is evidently seene in the examples of Arius, Novatus, Donatus, &c. And all other Arch heretikes or sect-masters of every age, neither can our adversaries give any one example to the contrarie.

(¶) 2. Peter. 1.

(8) Hereof see heretofore, tract. 2. cap. 1. initio. in the margin at the letter p. q.

(b) Whereas the proof hereof lieth on our adversaries part, their most materiall objections in this behalfe are examined & answered heretofore. tract. 1. sect. 7. & the contrarie by vs proved. tract. 1. sect. 8.

(9) Hereof see hereafter tract. 2. cap. 2. sect. 13. initio. in the margin at the letter r.

(10) Hereof see heretofore. tract. 2. ca. 2. sect. 1. lit. t. u. x. y. z. b. c.

(11) Concerning testimonies of our new Catholike doctrine to have beene taught in the Primitive Church. see heretofore. tract. 1. sect. 2. & 3. & tra. 2. c. 1. sect. 3.

(*) The Waldenses, Wiclewistes, Hussites, & Lutherans. admitting they were all Protestants (the contrarie whereof is heretofore proved) are yet in their forenamed severall sect-masters, (as are also the Calvinistes in Calvine) reduced to a Catholike beginning: And as for other ex-

Successors; There neuer (*) was therefore, nor possible could bee, any Arch Hereticke or sectmaister, who did not by his the secundary Innovatiō in denial of some truth deuide himselfe from the Catholike Churches the visible societie: whervpon as it followeth (by necessary sequele) that it sufficeth not our adversaries to affirme with such needly begging of the thing in questiō, & no lesse peremptory & assuming iudgemēt (vnder pretēce of that forbiddē (¶) private interpretation which 8) themselves do frame vpon the Scriptures that we have departed from God, vnlesse withall they can shewe from what other knowne companie of Christian to vs then elder & in being we did deuide our selves, betaking v. so thereby into an other singuler societie, as did in their severall times W. Albo, Wicleue, Huffle, Luther, Calvin &c. in their departing from our Catholike church, the like whereof to haue hapned by any such departure made by our Church from any other knowne companie of Christians to it then ancient and in being in any age or nation since the Apostles times, our learned adversaries are (b) not able to shew, a thing (in regard of the reason before alleaged) worthy of all speciall & due observation. So likewise, (which is no lesse worthe also to be observed) although it be manifest & grōunded that the true Church must vndoubtedly evermore (9) continue with (10) administration of the Word and Sacrament. Yet to avoide the example of the Primitive Church, being as made by our adversaries vnworthily questionable, & by vs heretofore even from themselves sufficiently (11) cleared, and withall to restraine thē to an other no lesse large, certaine, & knowne time) they are not able to name frō Anno Dom. 700. for other 700. yeeres then next after following, (a time long & larg enough) so much as but any one (*) other person living during any part of al that time, in any one nation of the earth, whom they

they can but with any coulor pretend, to haue beene at first no Catholike but originally a Protestant: As we haue before said, *Waldo, Wicliffe, Huss, Luther, Caluin &c.* (from whom haue sprong, the *Waldenses, Wicliffites, Hussites, Lutherans, Caluinistes, &c.*) were each of them originally Catholickes, as likewise were for former times *Arius, Nouatus, Pelagius, Nestorius &c.* Let now our aduersaries peruse (though most carefully) the seuerall writings of their own most painful writers in this behalf, as namely *M. Fox* his *Acts & monuments*, *Iliricus* his *Catalogus testium veritatis*, *Simon de voyon*, his *Discourse vpon the Catalogue of the Doctors of Gods Church*, & also the century writers of *Magdeburge*, and they shall not in all or any of them, or in any other find instance or example of any one other man named to the contrarie of that which wee now vrge, if then our learned aduersaries be not able to giue vs neither instance of any departure made by our Church frō any other knowne cōpany of Christians to it then ancient and in being, yet neither also example (as it is before required during the time before limited so much as but of any one man liuing in any part of the world, who was at first no Catholike but originally a Protestant: If these things be plaine evident & not to be excepted against by our learned aduersaries, what then can be more cleere to prooue a manifest interruption and discontinuance of their Churches Pastors, administration of the Word & Sacraments, & that as our Religion is vndoubtedly that (12) *Good seede* which Christ the good husband-man first sowed in his field. So also their aduerse doctrines are those forewarned (13) *tares* which the enemy (afterwards came and sowed among the *Wheate* & went his way: And thus much concerning the Protestants apparent defection of their Churches Pastors, administration of the Word and Sacraments.

X

Which

amples our aduersaries can giue instance, so much as of any one other man, whom they can pretend to haue been originally a Protestant and not a Catholike: And if they flee to the examples of such other, as themselves cannot but acknowledge for confessed hereticks, it is ridiculously impertinent, and sheweth their full conviction herein.

(12) Math. 13, 24.

(13) Math. 13, 25.

(r) M. Whitaker against M. Raynolds: in his answer to the preface pag. 33. saith We beleue to the comforte of our soules, that Christs Church hath continued and neuer shall faile, so long as the world endureth: & we accompt it a prophane heresie to teach otherwise. And the same is yet further affirmed by D. Fulke in the tower disput. with Edm. Camp the 2. daies conference. And also by the confessions of Belgia, in the Harmonie of confessions pag. 321. and by the confession of Heluetia, ibidem pag. 306. And by the confession of Saxonie, ibidem pag. 324. and 325. & 473. in so much as the Divines of Witenberge in Colloquio Badensi apud Osiandrum in epitom (Eccl.) ceter. 16. pag. 1064. ante med. say Ecclesiam inde ab ascensione, vsq; ad hac tempora nunquam interruptam sed perpetua successione in terris permansisse firmiter credimus: And ibidem pag. 1065. post med. It is laide Contra omnes furores Satanae. Ecclesia vera in terris vsq; ad aduentum Christi ad extremum iudicium est mansura.

(s) Numeri 35, 11.

(t) Sleydan. lib. 1. initio.

(u) Luther in his Commentarie vpon the Epistle to the Galathians Englished, fol. 35. b. circa medium.

(x) Luther ibidem fol. 35. a. circa medium.

(y) M. D. Conel in his defence of M. Hooker, Art. 11. pag. 73. post med. sayeth As it is strange were

THAT THEREFORE PROTESTANTES for preservation of Christs Church in being doe acknowledge the Catholike Church to haue bin the true Church and the Religion thereof for sufficient to Salvation.

SECT. 13.

WHICH saide defection or wante of their Churches Pastors administratiō of the Word and Sacramentes, carrieth with it such an evident scandall or rather scroople, by reason of the confessed doctrine to the contrarie of all men concerning the true Church (which according to (r) all opinions must evermore continue, without falling or ceassing to be, not so much as for any one moment of time) that the more sober and learned Protestants, whom headstrong and inconsiderate zeale hath not altogether blinded, do therefore in preventiō thereof, and for preservation of themselves, make in these straits, our Catholike Church as it were their (s) Citie of refuge: acknowledging to that end, that the true Church immediately before Luthers time, had it being in our Catholike Church; & that accordingly, like as Luther himselfe before his preaching against the Pope, was an (t) Augustine Freer: and (as himselfe saith) (u) kepte chastitie pouertie and obedience: was onely giuen to fasting, watching, praying, saying of Masse, and such like, and (x) honored the Pope of meere consciēce, &c. & was so thereby most vndoubtedly, a professed member of our Catholike (or as they te me it popish Church.) So likewise vpon his pretended reformation or preaching afterwards against the Pope, he did not (say they) thereby (y) erect a new Church thē before not in being, (for that

were most directly against themselves) and therefore do not depart from the Church he was of before, but continued still a member thereof, which thing both in Hooker and M. D. Couel (speaking thereof) doe verie plainly (z) acknowledge to the great dislike of the (a) Puritains: As also M. Bunne prosecuteth the same more at large, affirming therefore (b) That of departing from the Church there ought to be no question at all amongst vs, c. we are saith he no severall Church from them nor they from vs, & therefore there is no departing at all out of the Church for any to depart from them to vs, nor from vs to them, all the difference betwene vs is concerning the truer members, whether we or they may be found more worthy of that account, as for the other we allow no such question, in so much as hee doubteth not to say (d) It was evill done of them who first wged such a separation, confessing further our great (e) advantage given thereby, which our advantage he afterwards very plainly to this purpose expresseth to be. (f) for that saith he it is great probabilitie with the, that so we make our selves a sweivable for to find out a distinct and severall Church from them, which continued from the Apostles, & to this present, & that neede we must acknowledge that our Church is sprung up of late, or since theirs: And hence it cometh, that M. Hooker and M. D. Couel do (g) acknowledge, the Church of Rome to be of the familie of Iesus Christ, a parte of the house of God, a Lymme of the visible Church of Christ: that M. D. Baro saith (h) the learnedder writers acknowledge the Church of Rome to be the Church of God: that M. D. Some saith (i) in the iudgement of all lear-

for any man to deny them of Rome to be of the Church. So I cannot but wonder, that they (of Rome) will aske where our Church was before Luther, as if any were of opinion, that Luther did erect a new Church, &c. And see the like saying in M. Hooker, in his Ecclesiasticall policie, lib. 3. pag. 129. post. med.

(z) M. Hooker lib. 3. pag. 130. and M. D. Couel in his defence of M. Hooker pag. 68. say we gladly acknowledge them of Rome to be of the familie of Iesus Christ, therefore we hope that to sever our selves is not to sever ourselves from the Church we were before; in the Church we were and are so still, as also we say that they of Rome (notwithstanding their manifold defect) are to be helde a parte of the house of God, a lymme of the visible Church of Christ.

() In the Christian letter of certain English Protestants unto that revered man M. R. Hooker pag. 18. & 19. they doe reproue at

large M. Hook for this opinion of not severing themselves from the Church they were of before.

(b) M. Bunne in his treatise tending to Pacification pag. 108. Paulo post Medium.

(c) Ibidem pag. 113. post medium.

(d) Ibidem pag. 107. circa medium.

(e) Ibidem pag. 92. circa medium, he saith of his separation, our aduersaries see themselves to have advantage if they can winne vs to acknowledge (it.)

(f) Ibidem pag. 96. circa medium. (g) M. Hooker in his Ecclesiasticall Policie. l. 3. sect. 1. pag. 130. ante medium & l. 5. pag. 188. initio. and M. D. Couel in his defence of M. Hooker, pag. 68.

(h) In his former sermons and two questions, &c. serm. 3. pag. 448. fine. (i) M. D. Some in his defence against M. Penrie (&c) cap. 23. fine pag. 182. initio.

(*) See the discourse vpon the means of well governing (&c.) against Nicholas Matchinell Printed at London 1602. pag. 80. post med.

(b) Ibidem pag. 83 Paulo post med & 85. prope finem.

(k) Cassander in libro de officio Pij viri &c. pag. 14. ante medium & 15. initio.

(q) David Pareus in his booke de Symbolis Sacramentalibus &c. in prefat. ante medium, saith Cassander eruditus scriptor. &c.

(l) Cassander ibidem pag. 14. post medium. and in defence of his opinion he alledgeth Luther ibid. pag. 14. fine & pag. 21 & 22.

(m) Examen Pacifique de la doctrine des Huguenotes, &c. imprimee a Caen. 1590. en argum du liure pag. 2.

(n) Apologie Catholique &c. part. 2. pag. 26. & 203 & 204.

(o) Heretofore tract. 1. sect. 6.

(p) M. D. Some vbi supra pag. 176. prope finem.

(q) M. Bunny in his treatise tending to Pacification pag. 93. circa medium.

(r) Mr. D. Comell in his defence of M. Hooker, pag. 68. Paulo post medium.

(1) See heretofore tra. 2. c. 2. sect. 1. b. c. d. & ibid. n. o. u. & ibidem, x. y. z.

(2) See heretofore tra. 2. cap. 2. sect. 1 y. z.

(3) See heretofore tra. 2. cap. 2. sect. 7. (4) See heretofore tract. 2. c. 2. sect. 3. 5 See heretofore tract. 2. cap. 2. Sect. 4.

ned men, & all reformed Churches there is in Popery a Church; that another late Englishe Protestant wryter saith (*) the Catholicke and reformed make not two but one same religion, (b) agreeing in all principall points of religion necessary for our salvation: that also George Cassander (though disliking (k) the Pope) and acknowledged for (q) a learned writer saith (l) the Church of Rome is to be revered as being the true Church and Temple of God; and that a late disguised French Protestant writer, affirmeth (m) Catholikes and Huguenots to be of one faith and religion: with whom agreeth another like wryter, terming the in like manner (n) *Domesticks of one faith, and branches of one and the same Vine*. And hence lastly it cometh, that the learned Protestants (as wee before (o) have shewed) doe afford to our Catholike professors, the hopefull promises of Salvation, affirming this to be (p) the iudgment of all learned Protestants, & indeed (q) *to be by the whole consense of all their writings*: in so much as they doubt not to charge such of their other head-strong brethren as affirme the contrarie even with (r) *ignorant zeale*.

A briefe repetition of the premisses of this second Chapter.

SECT 14.

SINCE therefore (most Graciousse Souveraigne) it appeareth by the second chapter of this second tract grounded vpon the Scriptures, and that confessed sense thereof which our aduersaries themselves acknowledge 1 *First* that the Churches Pastors and Doctors, their impugning of errors, administration of the Word and Sacraments must euermore (1) continue in being 2 *Secondly* that where these are wanting there the true Church is (2) not. 3 *Thirdly* that the examples of (3) *Bertram*, the (4) *Wal lens*, (5) *Wil lisse*, (6) *Husse*,

(6) *Huff*, and (*) *Luther*, vpon which our aduersaries doe most insist and all other (7) examples of former times are altogether impertinent to enable (but so much as respectiue to those times:) a continuance of their Churches administration of the Word & Sacraments: in so much as themselves are vrged to confesse that the same haue continued latent and (8) invisible to the world (at the least) for these 1000. yeares last past. 4 *Fourthly* which point only would suffice to convince our aduersaries that not so much as an one example thereof can bee found, but during eue the last xx (9) yeares before *Luthers* first preaching against the Pope, which are yet within the memorie of this present age. 5 *Fifthly* that in regard thereto, our aduersaries are (for preservation of themselves) vrged to flee (10) to our Catholike Church, whose Pastors, administration of the Word & Sacraments, haue according to their former confession) continued (11) knowne and visible for 1300. yeares last past, & so to acknowledge it for a true (12) Church, whereof *Luther* at and after his first preaching was and (13) continued according to their enforced confession) a knowne and professed member.

We do most humble now hereupon appeale to your MAIESTIE concerning the equitie of this our present Apologie, and whether that we haue not hereby greate cause, to stand (as we do) against our aduersaries in defence of our Catholike Church, and whe her also that they, are not in all sense and reason founde of all others most vnreasonable, in their seeking further to afflict & persecute the same.

(6) See heretofore tra. 2. cap. 2. sect. 5.

(*) See heretofore tra. 2. cap. 2. sect. 10. and 11.

(7) See heretofore tra. 2. cap. 2. Sect. 7.

(8) See heretofore tra. 2. c. 1. sect. 4. p. q. r. s. t. u. x. y. z.

(9) See heretofore tra. 2. cap. 2. sect. 11.

(10) Heretofore tra. 2. cap. 2. sect. 13 y. & ibidem z. b. c. d. e. f. g. h. i.

(11) See heretofore tra. 1. sect. 2. & tract. 2. cap. 1. sect. 4. q. r. s. t. y.

(12) See heretofore tra. 1. sect. 6. c. f. & ibidem g. h. i. & tract. 2. ca. 2. sect. 13 b. c.

(13) Heretofore tra. 2. cap. 2. sect. 13 y.

THE THIRD TRACT

FIRST CHAPTER

SECT. 1.

CONCERNING THE CONFESSED AN-

*tiquitie of Catholike Priest-hood Confe'sion**Absolution Masse &c. and of the penall**lawes made againſt them.*

ALBEIT most gracious Some-
raign that in regard of these so
plaine and confessed premisses
already alledged in behaile of
our Catholike faith, the same
can appeare (even to our ene-
mies) no lesse then worthe of
all reuerend & due estimation,
such yet nevertheles hath bin the calamity of our for-
mer times, that even for this faith, though this bew-
tiful with all this outward ornament of conf-
fessed probabilline, (which being indeed but as it were the mo-
ther pearle containeth vnder it such further speciall
prooffe from Scriptures, Fathers, and Protestant wri-
ters as is much more orient and richly demonstrative,
the particuler whereof we humbly pray but by this
discourse made onely in generall daie not presume)
to offer to your Maestie: we haue for many yeares
past sustained the imposition of sundry penall lawes,
the Catholike (*) Priest hood of our spiritual Pa-
stors, who (as St. Austine saith) *are now not in properlie*
but *is properly called priests in the Church*; and to whom
therefore the words *Presbiter*, and *Sacerdos* are indiffe-
rently (2), referred in respect of the blessed Sacramēt,

(*) S. Chrysostom writ
a speciall booke of this
Priest-hood.

(3) Aug. de civ. Dei l. 20.
c. 10. *post medium* saith non
utiq; de solis Episcopus &
Presbiterus dictum est, qui
sua proprie vocatur in Ecclesia

Sacerdotes. (2) Augustin vt supra & the Greek word *Hiererus* which significth *Sacerdos* is v-
sed and referred to Christian Priests by *Dionysius Areopagita de eccles. Hierarch. c. 5. & Epist. 8.*

ad demolendum monachū: And Ignatius in his vndoubted Epistle *ad Smyrneses* nowe extante (wherof diuers sentences are verbatim alledged vnder the name of Ignatius, and title of this Epistle by Hierom. lib. de *viris illustribus* and by Eusebius lib. 3. cap. 32. as is more at large vrged and proued by the L. Archbishop of Canturburie in his defence &c. pag. 408. circa medium: & he not so much as therein gaine-said by Carthwright affirmeth the Bishop to be as the high Priest, & Christs Image in respect that he sacrificeth: affirming further, that in the Church nothing is greater then the Bishop, who sacrificeth to God for the safetie of the whole world: and Nazianzen in Epist. 8. ad Simplicium Heret. affirmeth the Priest to be the mediator betweene God and man and sacrificing together with Christ: this point is so evident and common in the Greeke and Latine Fathers, that M. Whitaker lib. 9. contra Durum, pag. 813 initio, acknowledgeth the same and answereth onely that the said Fathers vsed the words Hieruus and Sacerdos: (non proprie sed catacresticos, not properly) (directly against S. Austines foresaid testimonie) But by abuse of speech: and yet as the L. Archbishop of Canturburie in his said defence &c. pag. 411. versus finem, confelieth and saith this name Priest is vsually applied to the Minister of the Gospell in all Histories, Fathers and writer of Antiquitie. (3) Aug. de civ. Dei lib. 17. cap. 17. circa medium.

which is by them offred to God (3) vnder Christ the (High) Priest, & (4) in his steed or (5) place, as the churches externall and acceptable oblation, & acknowledged (1) by learned protestants to haue beene for such accordngly offred not only for these thousand yeares last past, but also for so many other precedent ages,

(4) Ambros. in 1. Tim. c. 4. vers. 14.

(5) Ciprian. lib. 2. Epist. 3. post medium.

(1) For these last 1000. yeares M. Beacon in his works set forth 1560. the 3. part in his treatise entituled thereliques of Rome

fol. 344. a post. med. saith, the Masse was fully finished by Pope Gregorie the first, about Anno Domini 600. &c. And from Charles the Great vnto Charles the first, the Masse reigned as a most mightie Queene in all the Churches of the West part of the world: and Melancthon lib. 4. Chronic. in Henric. 4. fol. 186. 187. saith of Gregorie. he allowed by publique auctority the sacrifice of Christs body and blood not onely for the liuing, but also for the deade: And the like is affirmed of Gregorie by Carion. in Chronic. pag. 567. Paulo ante med. Also Musculus Loc. Comun. de cæna dom. pag. 339. saith of Pelagius Predecessor to Gregorie, Pelagius commemorationē mortuorum in secreta canonis missatici retulit (&c.) vt mortuis virtus & efficacia Missæ communicaretur: Also Simachus was Bishop of Rome (Anno 503) of whom the centurie writers. centur. 6. cap. 10. col. 664. line 30, say, notas Antichristi & hic habuit, missam enim in formam redegit: Before him was S. Leo (Anno 440.) of whom M. Bale in his Pageant of Popes fol. 27. saith, Leo the first allowed the sacrifice of the Masse not without great blasphemie to God: Before Leo was Ambrose (Anno 370) whom the centurie writers cent. 4. cap. 4. col. 295. line 3. reprove and charge with not writing well de transubstantiatione & applicatione pro mortuis: and ibidem line 23. they further say, Ambrosius locutionibus vitur quibus ante eum ex patribus nemo vsus est: vt missam facere, offerre sacrificium &c. Before him againe was Gregorie the first of the Greeke Church: (Anno 340.) of whom Andreas Chrasstovius in his booke (against Bellarmine) de officio missæ lib. 1. sect. 164. initio & pag. 81. saith An ignorat opinionem Nissen per se absurdam esse (&c.) ait ille (Nissenus) cum itaq; dedit (Christus) discipulis suis corpus suum ad comedendum (&c.) iam latentè (&c.) in effabilitèr & inuisibilitèr corpus immolatum erat (&c.) And see further hereof M. Whitaker cōtra Durum l. 4. pag. 320. line: Also Cyrill of Hierusalem another Father of the Greeke Church flourished

Anno

(Anno 320.) whom *Hospinianus* in *historia Sacramentaria* pag. 167. initie chargeth and reproveth saying, quod ad *Cirillum Hierosolomitani* attinet, dicit ille quidē pro iuriam temporis recepta consuetudine, sacrificium altaris, maximum iuvamen esse animarum: and *Calvin* in libro de vera Ecclesia reformatione saith of the Fathers of this age solēne est nebulonibus istis (meaning vs *Catholikes*) quicquid vitiosum in Patribus legitur corradere (&c.) cum ergo obijciunt locum *Malachiae* de missae sacrificio ab *Ireneo* exponi, oblationem *Melchisedech* sic tractari, ab *Athanasio*, *Ambrosio*, *Augustino*, *Arnobio*, breviter respondū sit, eosdem illos scriptores alibi quoq; panem interpretari Corpus Christi, sed ita ridiculē, ut dissentire nos cogat ratio & veritas (&c.) And in his booke of the institutions printed *Argentorat*. 1539. pag. 350. ante medium. And after the later edition lib. 4. institut. cap. 18. sect. 11. he further saith veteres quoq; illos video hanc memoriam alio detorsisse quam institutioni domini cōveniebat, quod nescio quam repetitae aut saltem renovatae institutionis faciem, eorum cæna prae se ferebat (&c.) Imitati sunt enim propius Iudaicum sacrificandi morem quam aut ordinaverat Christus, aut Evangelij ratio terebat. and see heretofore pag. 13. Before these times lived *S. Ciprian* (Anno 240.) whom the Centurie writers cent. 3. cap. 4. col. 83. line 34. reprove saying, Sacerdotem inquit (*Ciprianus*) vice Christi fugi, & Deo Patri sacrificium offerri. And *M. Fulke* against *Heskins*, *Sanders* &c pag. 100. circa med. saith It is granted that *Ciprian* thought the bread and wine brought forth by *Melchisedech* to bee a figure of the Sacrament, and that herein also *Melchisedech* resembled the Priesthood of Christ. Also *Tertullian* lived (Anno 220) him doth *L. c. Oslander* centur. 3. lib. 1. cap. 5. pag. 10. circa med. reprove saying, *Tertullianus* approbavit oblationes pro defunctis, orationes Annuas pro natalitijs: In like sort is he reprov'd by the Centurie writers cent. 3. cap. 5. col. 338. line 56. and no lesse plainly by *M. Fulke* in his confutation of Purgatorie pag. 265. circa & post med. Before *Tertullian* lived *Ireneus* (Anno 170.) him *Calvine* reporteth as before, and the Centurie writers cent. 2. cap. 4. col. 63. line 20. charge, saying de oblatione porro *Ireneus* l. 4. c. 32. (&c.) satis videtur loqui in communē, cum ait novi Testamenti novam docuit (*Christus*) oblationem, quam Ecclesia ab Apostolis accipiens in univ'erso mundo offert Deo. Before him lived *Ignatius* the Apostles vndoubted scholler, (Anno 90) of whom the Centurie writers in cent. 2. cap. 4. col. 62. line 9. say, quædam ambigua & incomode dicta in quibusdam occurrunt, ut in Epistola *Ignatii* ad *Smyrnenes*, non licet inquit *Ignatius* sine Episcopo neq; offerre, neq; sacrificium immolare, and cent. 2. c. 10. col. 167. line 17. the Centurie writers affirme these words of *Ignatius* to be periculosa & quasi eriorum semina: Lastlie *M. Beacon* in his foresaid treatise fol. 344. a. post med. saith, the Masse was begotten, conceived & borne anone after the Apostles times, if all be true that historiographers write. And *Hospinianus* in *historia sacramentaria* l. 1. c. 6 pag. 20 fine. saith, Iam tum primo illo seculo viventibus adhuc Apostolis, magis huic sacramento quem Baptismo insidiari ausus sit (demon) & homines à prima illa forma sensim abduxerit (&c.) And *Sebastianus Francus* in Epistola de abrogandis in univ'ersum omnibus statutis ecclesiasticis (saith most plainely) statim post Apostolos omnia inu'ersa sunt (&c.) cæna dom. in sacrificium transformata est.

as being (in our opinion) not any new redemptiō but rather a continuall commemoration and application of the force and benefit of that one sacrifice, which (u) was offered once for all: is against all example of former times made treason in our Priests: our relieving of

of them is death to vs, the remission or forgiuenes of our sinnes, (which Protestants terme reconciliation) detēded by auncient (x) Fathers against the Novatians, & by other Protestant (y) writers against their brethren our aduersaries, which our said Priests (according to their commission most plainly set downe in the (3) Scriptures) undertake to impart to vs, vpon perticuler confession had of our sinnes, (which saide confession both (a) Fathers and Protestants

(x) *Ambros. l. 1. de pœnitentia c. 2. saith of the Novatians, sed aiant se dominus deferre reverentiam cui soli remittendorum criminum potestatem referunt. Immo nulli maiore*

iniuriam faciunt, quam qui eius volunt mandata rescindere, nam cum ipse in Evangelio suo dixerit dominus, accipite spiritum sanctum quorum remiseritis peccata remittantur eis (&c.) quis est ergo qui magis honorat, vtrum qui mandatis obtemperat an qui resistit. And cap. 7. he further saith to them, cur Baptizatis si peccata per hominem dimitti nō licet: In Baptismo vtiq; remissio peccatorum omnium est, quid interest vtrum per pœnitentiam, an per laucrum hoc ius sibi datum Sacerdotes vindicentur vnum in vtroq; ministerium est. Also Pacianus in epist. 1. ad Simpronianum nouatianum saith, numquam Deus non pœnitenti comminaretur nisi ignosceret pœnitenti: solus hoc (inquit) Deus poterit, verum est: sed & quod per Sacerdotes tuos facit ipsius potestas est, nam quid est illud quod Apostolis dicit: quæ ligaueritis in terris (&c.) In like manner Socrates in hist. tripart. lib. 2. cap. 13. line. reproverh Acesius the Novatian: for that hee taught concerning such as fell in persecution (inuitandus quidem ad pœnitentiam, spem verò remissionis non à sacerdotibus, sed à Deo solummodo sustinere, qui potestatem habet peccata remittere: Hæc cum dixisset Acesius, imperator ait, o Acesi pone scalam & si potes ascende solus in cœlum; so strange and singuler in those times was this opinion deemed: & vide hist. tripart. l. 8. c. 9. prope initium. (y) Lobeckius Doctor and professor in the Vniversitie of Rosticke in his disput. theolog. pag. 301. answereth our aduersaries common objection saying; est quidē solius Dei à peccatis absoluerē, sed ita vt (hoc faciat alias immediate, (&c.) alias mediatē per suos ministros condonando nobis culpam (&c.) errant ergo Calumniani, qui (&c.) absolutioni ministri verbi, illam efficaciam detrahant, (&c.) contententes ministriū absoluerē tantum vt internuntium &c. In like plaine manner in our aduersaries objection of God onely forgiuing sinne: and their denial therupon of that power to Ecclesiasticall Ministers, no lesse plainely further answered and refelled by sundrie Protestants, as namely by Andreas Althamerus in conciliat. locorum Scripturæ pugnantium &c. loc. 194. fol. 218. a. b. And by Iacobus Heilbrannerus in Schwenckfeldio Calumniū. pa. 55. In so much as Absolution (is affirmed to be) properly a Sacrament, by Melancthon in Apolog. Contell. August. Art. 13. de numero & vñu Sacramentorum fol. 161. b. initio. by Spangeberg in (hu) Margarita Theologica. pag. 116. & 117. by Andreas Althamerus in conciliat. locorum Scripturæ Pugnans. (&c.) loc. 191. fol. 211. b. initio. & loc. 195. fol. 219. b. And by Sarcerius in loc. comun. tom. 1. de potest. Ecclesiæ fol. 305. b. post med. (3) Ioh. 20, 21, 22, 23. (a) To omitte the plentifull testimonies of the Fathers 5. Leo describeth the vsage of the Latine Church in epist. 91. ad Theodorū forō Iulij Episcopum saying, Christus hanc Ecclesiæ præpositis tradidit potestatem, vt & confitentibus actionem pœnitentiæ darent, & eisdem salubri satisfactione purgatos, ad communionem Sacramentorum per Ianuam reconciliationis admitterent. And epist. 80. ad Episcopos Campaniæ. He further saith, cum reatus conscientiarum sufficiat solis Sacerdotibus iudicari

confessione secreta. *And it is saide in the ancient tripartite historie. lib. 9. cap. 35. Ad hanc causam presbiterum bonæ conuersationis, seruantemq; secretū ac sapientem virum statuerunt, ad quem accedentes hi qui delinquebant delicta propria fatebantur: At ille secundum vniuscuiusq; culpam indicebat & mulctam: quod etiam hætenus diligenter in occidentali bus seruatur ecclesijs, & maxime apud Romam, vbi etiam locus est certus pœnitentium. And S. Basil (signifieth the like doctrine of the Greeke Church) in quæstionibus brevioribus interrogat. 288. saying, necessariò peccata ijs apariri debent, quibus credita est dispensatio mysteriorum Dei: siquidem rationem hanc in pœnitētia etiam veteres illos cernimus sequutos fuisse: &c. And the Centurie writers Centur. 3. cap. 6. col. 127. line 29. 30. 31. &c. Describe the life doctrine and vsage of the Church of Aphricke out of the writings of Ciprian, and Tertullian. And see further hereof heretofore pag. 53. num. 7. And in the margent there at the letter t &c.*

(b) Sacerius in loc. commun. de confessione fol. 289. b. saith it is an error adserere confessionē quæ coram Deo fit sufficere, ita vt contemnas claves & absolutionem per fratrem: Hic error prorsus tollit vsum clavium & absolutionis (&c.) falsum ergo est confessionem, quæ coram Deo fit tollere confessionem privatam: &c. *In like plaine manner is private confession defended most earnestly against our adversaries. by sundrie of their owne other brethren, as namelie by Lobethius in disput. theol. pag. 295. sect. 4. By Conradus Schlüsselburg. in theol. Calvinistarum, fol. 147. a. By Melancthon l. 1. epistolarum pag. 234. ante medium. By the confessions of Saxonic and Boheme in the Harmony of Confessions, pag. 231. circa medium. and pag. 357. and 358. initio. and by many others. (c) M. Willet in his Synopsis printed Anno 1600. pag. 612. 613. 614. teacheth this recusancie, and alledgeth in prooffe of his opinion sundrie testimonies from the most famous Protestants, as Ridley, Latimer, Philpot, Bradford &c. In like manner is it further taught by Ridley in the Actes & Monuments pag. 1285. b. paulo ante medium. By Haukes Act. Mon. pag. 1150. b. initio. and 1151. a. circa medium. By Melancthon in concilijs theologicis pag. 628. By Peter Martyr in his discourse hereof recited in Melancthons foresaid treatise of Consil. theolog. pag. 634. 635. By Martine Bucer alledged ibidem pag. 632. and 633. and 634. By Iohn Caluine alledged ibidem pag. 635. fine and 636. and by the Divines of Germanie alledged by Sleydane in his Comentaries Englished. lib. 7. fol. 87. a. circa medium.*

(b) doe likewise acknowledge) is (to our greatest greefe) condemned for *Lesā maiestas*, as being a disloial abnegation of our allegiance. To the clearing whereof, we doe (as in the presence of God and your Maiestie) protest vpon our soules, that no such matter, is therein or thereby expressed implied or ment: our recusancie or refraining to be present at Protestants service: (notwithstanding that the like deniall or recusancie of Protestants to be present at our Catholike service, is prescribed and taught by sundrie of their owne most learned (c) writers) is nevertheless iudged in vs a kind of froward and superfluous remorie, and accordingly taxed with a confiscation or waist of our goods and yearely revenue: whereunto might be added our sundry other losses, contumelies, imprisonments and publike disgraces heretofore sustained whereat though we doe ail mourning plaine, yet complaine we will not,

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AND for somuch as sundry of our vncharitable aduersaries who are nothing moued with our foresaid calamities, do out of their inueterate and implacable hatred, daily seeke to auert from vs your HIGHNES most gracious and Princely dispositiō, inclined otherwise to commiserat all such as are afflicted, and do therefore to make vs more odious often inculcate the doctrine wherewith certaine our writers are charged concerning the Popes vndertaking in some cases to despose Princes, pretending with all what greate danger may at last hence ensue when by reason of your Maiesties mercie in the meane time to vs extēded, our estats shall be bettered & number increased: Vouchsafeth your HIGHNES (before we enter into petition for our selues) graciously to weigh with equall consideration that which herevnto wee shall alledge, as well cōcerning our aduersaries, who thus charge vs, as in answere for our selues that are so charged.

First then concerning our aduersaries, wee say that they in their thus vrging or but remembring of this point against vs, doe of all others shewe themselves most indlicretely malicious, for: *quis tulert grachum de seditione loquentem* &c. or how can it be *decorum* in any, to charge others with imputation of that, wherein themselves are farther chargeable? And although we for our partes doe altogether dislike all acerbitie and gall of inuective writing; being yet thus provoked to such iust and necessarie recrimination as our owne defence and safetie requireth; we say from themselves as followeth 1. *First* concerning the Lutheranes doth not *Sleydane Luthers* owne Scholler make full reporte of the seditious doctrine of the Divines of *Magdenburge* maintaining and publiquelie teaching

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(d) In Sleydane in English hist. l. 22. fol. 345. a circa medium the Divines of Magdenburg thus teach thereof: *If it so fortune that the Magistrate passe the boundes of his authority and commaund any thing that is wicked &c. If hee attempte any force he should be resisted &c. and seeing the case standeth thus, there can no rebellion of right be objected vnto vs. And ibidē fol. 345. b. initio* It is further said, *The Ministers of the Church set forth a writing wherein they recite the confession of their Doctrine, and declare how it is lawfull for the inferior Magistrate to defend himselfe against the the superior compelling him to forsake the truth.*

(e) Chitraus in Chronic. Anno 1593 & 1594. pag. 74. line and 75. saith hereof tandem rex flecti se sibiq; persuadere passus est, vt assentiretur le religionem

& cultum Dei, in verbo Dei & Augustana confessione comprehensum &c. solam in regio conseruare ac tueri, nec templa in urbibus vlla alteri, quam Augustinæ confessionis religioni destinare velle, nec aditum in senatum regni, vel ad vlla regni officia publica, alijs quam Augustinæ confessionis doctrinam retinentibus concedi debere: regem vero ipsum ad suæ religionis Pontificæ exercitium, sacellis arrium in quibus habitabit contentum fore. &c.

(*) *Of the Germanes insurrection against their Emperour, see further hereafter in this tract in the margin at the figure 4.* (f) *Calvine in Dan. c. b. vers. 22. 25. saith, abdicaſt se potestate terreni Principes dum insurgunt contra Deum, immo indigni sunt qui censeantur in hominū numero, potius ergo conſpuere oportet in illorū capita, quā illis parere &c.* (g) *Suinglius lib. 4. epistolarum Suinglij & oecolampad. epist. Cunhardo Somio & Symperto &c. pag. 868. post medium & pag. 869. saith, Promittendum est Cæsari officium debitum si modo fidem nobis permittat illibatam &c. Romanum Imperium, unò quodq; Imperium vbi religionem sinceram opprimere ceperit, & nos illud negligentes patimur, iam negata aut contempta religionis non minus rei erimus quam illi ipsi opprēssores: exemplum est apud Hieremiam 15. vbi exterminium cominatur Deus Israeli quod Manassem permisissent impune esse peissimum.*

(d) teaching in defence of their rebellion, that in case of religion it was lawful for subiects even with force to resist the Prince: doth not Chitraus a learned Lutheraine (e) report how the King of Suedland being a Catholike was by his subiects the Lutheraines vrged to assēt to the decree that no Catholike should beare any office in that kingdome and that the King should content himselfe with his Catholike service to be Celebrated only in his own private Chappell? was not the force attempted by the Germanes (*) against their Emperour in defence of their Lutherane religion, so publiquely made knowne to the world with lamentable effusion of much Christian blood throughout Germany, as that the same is much more worthe of pittie then remembrance?

Secondly concerning the Calvinistes, doth not Calvine him selfe teach hereof, that (f) *earthly Princes doe becaue him selfe of authoritie when they erect themselves against God, yea that they are unworthie to be accompted in the number of men, and therefore we must rather spit vpon their faces, then obeie them &c.* doth not Singlius likewise say, (g) *due libtie is to be promised to Cæsar, if ſo that he prant to vs our religio in violable &c. if the romaine Empire or what euer, ſoueraigne ſeuer, ſhould oppreſſe the ſincere religion, and we negligently further the ſame, we ſhalbe*

charged

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charged with contempte, no less then the oppressors thereof
 them selues. whereof (saith he, abusing therein the Scriptures
 most grossely) we haue an example in the 15. of Ieremie, when
 the destruction of the People is prophesied for that they suffered
 their Kings Masses being wrothly to be unpunished. And
 doth he not aduise to haue this Doctrine priuately
 & with respect (h) Communicated vnto certeine chiefe
 persons of credit, did not also the Calvinists of Emb-
 den (as a brother of the same) reporteth) by force
 expell the Civill Magistrate, being a Lutherane and
 inforce that the exercise of the Calvinistes religion
 should be publique, and the other but priuate; to the
 Magistrate in his owne house. Is there not also like
 further report or mention made by the Protestant
 writer Crispinus of the (2) Sedition at Basile betwixte the
 Burgeses and certeine of the Senators for the cause of religion?
 and that the Burgeses having taken armes, cast downe the
 Images in the Temples, and caused the Senate to agree to what
 they demaunded: and that herevpon twelue Senators fa-
 vouring Papistrick were delected out of the Senate. and that in
 this sort, the Masse was then abolished through all that Sig-
 norie: Whereunto might be added the knowne con-
 fessed example of like (3) impatient furie at Antwerpe,
 and certeine other places of Holland, Zeland &c. as also of
 (4) Petrus Datheus, and others chiefe of the Congregation
 in Gaunt, who Anno 1578. stirred up the Citizens there
 to thrust out all the Masse Priests and Monckes out of the
 Citie, and put their goods into their treasure &c. doth
 not Mr. Doctor Sutcliffe accordingly confesse that
 (k) Beza in his booke de iure magistratum in subditos

(h) (Ibidem pag. 869.
 post medium.) Prudenter
 igitur ac paulatim agēda
 sunt huiusmodi, atq; cum
 paucis quibus credere pos-
 sis quæ ardua sunt.

(1) Gerhardus Giesekinius
 lib. de veritate Corporis
 Christi in Sacra cena.
 pag. 256. paulo post medi-
 um saith, Embdenis illu-
 stre dominū suum, mo-
 ra seditione & advocato
 peregrino milite, fere non
 solum civitate, sed tota di-
 tione pepulissent: pacti e-
 tiam sunt ne potestatem ha-
 beat dictus illustris con-
 vllius religionis nisi Cal-
 vinistæ exercitium subdi-
 tis in Civitate Embdena
 cōcedere, & tamen liceat
 (quod magnæ est gratiæ)
 facere in aula cōcionato-
 rem, qui sit Augustinæ cō-
 fessionis. Hi sunt fructus
 fidei vestræ &c.

(2) Crispinus in his booke
 of the Churches State pag.
 509. initio:

(3) Oslander in epitoma-
 hist. Eccl. centur. 16. pag.
 801. post med. & 803. an-
 te medium

(4) Testified by Crispinus

vbi supra pag. 627. fin. and by Oslander centur. 16. pag. 959. And Saravia in defens. tract. de
 diversis gradibus ministrorum &c. cap. 2. pag. 74 ante & circa medium. saith, quid his verbis
 D. Beza significare velit quando pios expectare non æquum censet donec lupi publica au-
 thoritate expellantur, quidam dubitant: & videre privata auctoritate lupos illos posse ex-
 pelli sicut in Belgio & alijs locis factum est, vbi templi & monasteria cum Monachis & E-
 piscopis, vniuersocq; clero papistico spoliata & diruta sunt populari tum vltu & militari li-
 centia, in vitis summis magistratibus, & contra fidem datam. (k) M. Sutcliffe in his ann-
 swere to a certaine Lybell Supplicatorie &c. pag. 75. paulo post medium.

(l) *M. Sutcliffe vbi supra* pag. 192. post medium
 (m) *M. Sutcliffe vbi supra* pag. 75. post medium.
 (n) Hereof see the historie of the Church of Scotland printed by Vautrouillier pag. 213. and *M. Sutcliffe vbi supra* pag. 192. ante med.
 (o) Hereof see Bodinus de republica pag. 353. and Calvine to Sadolet. pa. 172. and *M. Sutcliffe vbi supra* pag. 194. initio, and the L. Bishop of London in his Survey of the pretended holy discipline. pa. 10. 11. 12. 13. 14.
 (p) See the foresaide Survey &c. pag. 14. circa med. and *M. Sutcliffe in his said answer* pag. 194. initio.
 (*) See *Osiander in his Epitom. centur. 16. pag. 802. fine.*
 (2) For Fraunce see Peter Martir in his epistles annexed to his comō places in English pag. 157. b. and *Osiander in epitom. hist. Eccles. centur. 16. pag. 697. initio & 708. circa medium. and 804. post. mediū. and 809. initio.* And see *Crispinus in his booke of the estate of the Church* pag. 614. post medium, and 615. and 616. fine, and 619. post medium, and 611. fine, and 613. fine, and 625. post medium. And see the Historie of the civill Warres of Fraunce (gathered from Anno 1585. till 1591. Printed at London Anno 1591.) of the Kinges royall auctoritie ioyned with the Leaguers, pag. 91. initio, and 168. fine, and of resistance after made thereto by them of the reformed religion pag. 48. and 49. fine, and 51. circa medium, and 104. and 135. post medium, and 143. circa med. and 144. ante med. and 165. paulo post medium, and 169. post medium, and 172. &c. (3) Concerning the Lowe Countries, see *Osiander in epitom. hist. eccles. centur. 16. pag. 941. fine, where he saith Belgici publico scripto Domino & regi suo Philippo omnem obediētiam & subiectionem renunciant.* And see there further pag. 801. post medium, and 803. ante medium, and 805. prope finem. (4) See these other examples in *Osiander centur. 16. pag. 115. circa med. and 735. initio & circa med. & 599. paulo ante med. and 692. fine, and 802. fine, and 942. and 125. ante med. and 523. initio,*
 and

doth arme the subiectes against the Prince in these causes, & that this (1 booke ouerthroweth in effect all the auctoritie of Christian Kinges and Magistrates. Doth he not likewise further affirme (m) that the author of the booke which is intituled, vindicia contra tyrannos, whom (saith he) many affirme to be Beza or Hittoman doth giue power to the subiectes not onely to resist but also to depose and kill the Prince if he impugne Gods religion, did not Iohn Knoxe alledge in prooffe of his owne seditious opinion (n) Caluine, and certaine other ministers then residing at Geneua, teaching that it is lawfull for subiectes to reforme religion whē Princes will not, yea rather then faile euen by force of armes, do not our aduersaries themselues acknowledge accordingly that the Protestants (o) of Geneua did depose their Leige Lord and Prince from his temporall right there, from which yet to this day they keepe him by force excluded. In so much as the Lord Bishope of London, and Mr. D. Sutcliffe proesse without any coverture of wordes, plainely to dislike (p) the diuinitie which was pretended in defence thereof by the Ministers of Geneua. (3) Thirdly to forbearc as well the confessed example of Ioannes (*) Functius a prime Protestant, publicquely executed for his offence of this kinde, as also (for some respect) what is or may bee further saide concerning the Protestant Subiectes of (2) Fraunce, and the Lowe (3) Countries, & many other (4) like forraine examples confessed and reported

and 350. ante med. and 1120. fine, and in Crispinus in his booke of the estate of the Church pag. 636. circa medium, and 682. ante medium. And see the Protestant writer Dresserus in parte secunda millinarij sexti, where he acknowledgeth and reporteth concerning Germanie, pag. 656. ante medium, saying, scripto publico Saxonem & Lautgrauum proscibit Cesar tanquam perfidos rebelles &c. Protestantes cognita tanta severitate Bellum & ipsi denunciant Cæsari (and pag. 658. fine) Mauritius Sax. elector & Augustus frater, non quiescendum sibi arbitrabantur, priusquam in tuto religionis Lutheranæ professionem collocassent, inde expeditionem Mauritius in ipsum Cæsarem suscepit. (and pag. 661. ante medium, hee acknowledgeth that) dissidium & bellum omne ex mutatione religionis Pontificiæ in Lutheranam in Germaniæ quibusdam ducatibus, comitatibus, & civitatibus ortum est: and pag. 464. ante med. he saith, Mauritius itaq; cum rege Galliæ fœdus fecit & in obtinendum id, tādē ratus quod æquitate non poterat, milites presidarios in Pacificatione Magdeburgica dimissos tacite rursus conduxit, & contra Cæsarem ipsum adduxit: &c.

even by Protestant writers, & to come neerer home, was not our Countreiman Mr. Goodman so farre carried away with this rage of sedition that he doubted not to publish, that in case of religion (q) it was lawfull to resist the Superior Powers, and for subiects to withstand their Prince. Doth hee not herevpon affirme that (r) Wiat did but his dutie, and that it was the dutie of all others that professed the Gospell to haue risen with him: is it not evident and confessed that this (s) booke was printed at Geneva in Queene Mariës time, (t) cōmanded by M. Whittingham, and (u) approued to be good & godly by the cheefest men of learning that were then in that Citie: did not the auctor of the booke of obedience writē in Queene Mariës time, affirme therein that (x) Queene Marie ought to be put to death, as being a tyrant, a monster, & a cruell beast: did not one William Thomas and others accordinglie conspire to (y) murder the said Queene, and was not yet the said William (z) Thomas being for that offence hanged, drawne, and quartered nothing abasht to iustifie and say (a) at his death that he died for his Countreie: &c.

As concerning our Englishe Puritanes of latter times who yet at this present (to exasperate the state against vs) do so tediously and tragically riot in their pulpits with so much want of matter and wastfull prodigalitie of time, we will requite their malice with all sobrietie and patience forbearing purpose-

(q) See Goodmans booke, pag. 4. 43. 59. 63. 87. 72. 99. 180. 184. 185. 196..

(r) Cap. 14. pag. 204. ad 212.

(s) M. Sutcliffe in his answer &c. pag. 192. fine.

(t) See Whittinghams Epistle before Goodmans booke.

(u) Whittingham vbi supra, and M. Sutcliffe in his said answer, &c. pag. 193. initio.

(x) Obed. pag. 99. and 113. and se M. Sutcliffe in his foresaid answer pag. 193. ante med. and see the booke

intituled dangerous Positiōs &c. pag. 36. circa medium.

(y) Hollinsheades greates Chronicle the last editiō volume 3. pag. 1104. a. initio.

(z) Master Cowper in his Chronicle fol. 365. b. ante medium.

(a) M. Stowe in his Annals or Chronicle Printed Anno 1592. pag. 1058. paulo ante medium.

(b) In M. Sutcliffe's answer to a lybell Supplicatory and in the treatise intituled *dangerous Positions and Proceedings published and practised within this Island of Brittainy vnder pretence of reformation*, whereof M. Bancrofte is saide to bee the Auctor. And in the booke intituled *conspiracie for pretended reformation*, &c. printed 1592. pag. 28. 29. 32. 33. 35.

(*) In her Maiesties Oration in Stowes abridgement. pag. 1196. prope initium.

(c) M. Hooker in his preface to his booke of Ecclesiasticall policy, pag. 34. post. medium, saith to the Puritanes you admit so many Supremacies, as there are severall parishes &c.

(d) M. D. Sutcliffe in his foresaid answer &c. pag. 192. prope initium & pag. 198. ante medium.

lie at this present to mention in perticuler, what may be, and by their owne brethren already is (b) collected in this kind against them out of their owne writings as also wee willinglye passe over the like further examples to well knowne to your Maiestie of, Knoxe, Buchanan, Andrew Meluin, & those other vnquiet spirrits of Scotland, whose Seditious doctrine & designe vents complotted against your Maiestie, are to the world more odiouse and doubtfull, in that besides other respects, they did perpetrate the same against your Highnes, a Prince zealous in their owne religion onely we will premonish in generall, that the iurisdiction (more then papall) which they vnder the vaile of pacitie, would induce into euery of their seuerall parishes, is, (as her late Maiestie obserued out of her owne Princely experience) (*) *dangerous to a King's rule*: and to the state so much the more doubtfull and to be suspected, by how much it is euident, that many (c) domesticke Popes among whom is no subordination, are to be reputed for more turbulent, and enabled with oportunitie to attempte the hurt by them intended, then any one forraigne Pope can be: a thing so euident that certaine of the rowne brethren doubt not to affirme & say of them, that (d) *they doe deliuer doctrine as dangerous to Princes, as R. J. Sanders, Allen, and other Papistes.*

*A REPETITION OF CONFESSED
examples prouing the Loyalty of English Catholikes.*

SECT. 3.

BUT certaine of our aduersaries wil perhaps here-
to answer (which is all they can well answer)
that sundrie of them doe dislike of the foresaid seditious doctrine and practises wherewith their foresaide brethren are (as before charged) and that therefore

WE

we should greatly wrong them, if for the example of those, we should hold all of them in like sort chargeable. Truly we acknowledge no lesse, and doe perswade our selues that many graue & learned amongst them, would professe and teach Loyalty to their Sovereigne, any diversitie of religion notwithstanding.

If now the they could but afford vs the like charitable and indifferent censure, concerning that other foresaid doctrine wherewith they charge certaine of our writers, they should so discern matter no lesse evident & sufficient for our excuse. To alledge therefore even from themselves, that which blinded malice will not as now suffer certaine of the to confesse: (& by themselves published) and first concerning our owne countrie: To omitte the knowne doctrine of

(2) Mr. Harte and (3) Mr. Bishoppe do not the English Chronicles testifie concerning *Salisbury*, & those other (who were sinisterly seduced, to designe with *Babington* to the effusion of innocent & sacred blood) that fundrie of them, as namely (h) *Salisbury*, and (i) *Dunne*, did at the time of their death, (when their conscience, and religion was not to bee dissembled) publiquesly and most grievously repent them of their error, *diswading all Catholikes from attempting to restore religion by violence*. Did not *Ioanes* very earnestly as the & to the comiseratiō of the behoulders (k) protest, that although he was a Catholike yet he so deeply weighed his libertie for his countrie as that he would be and euer was ready to spend his life in withstanding any force Italiane, Spanishe, or whatsoeuer. Doth not the said Chronicle report in like sort concerning the conspiracie wherewith *Barri* was charged, that when he came to conference with the Seminarie Priestes beyond the Seas, (l) Mr. *Wat* a learned Priest plaine'y pronounced that it was utterly unlawfull, with a humany English Priest he did agree: And that *Barri* in his letter to our late Sovereigne did confesse that (m) most of the English Di-

(2) In the epistle of *Iohn Harte* to the Reader, sette before the beginning of the Conference between Doctor *Raynoldes* & him published by auctoritie.

(3) In M. *Bishopps* booke entituled *A courtlyse Conference &c.* written by *Iohn Bishop* a recusant Papist. Printed at London for *Robert Dexter* in *Pauls Church-yard* at the signe of the *Brazen Serpent*.

(h) *Hollinsheades* Chronicle of England the last edition vol. 3. pag. 1574. b. line 8.

(i) Ibidem pag. 1574. b. linea. 14. 15.

(k) Ibidem linea. 60.

(l) See *Hollinsheades* foresaid Chronicle volume 3. pag. 1385. b. linea 41. 42.

(m) Ibidem pag. 1387. A. linea. 36.

(n) Ibidem pag. 1387. b. line. vult.

(o) Ibidem pag. 1388. a. line. 24.

(p) Ibidē linea 32. &c.

(q) The late Lord Treasurer.

(r) It is inserted into *Holinsheades* foresaid Chronicle volum. 3. Anno Eli. 26. pa. 1358. & 1359. &c.

(s) Ibidē pag. 1360. b. linea 26.

(t) Ibidem linea 35.

(u) Ibidem linea 40.

(x) Ibid. lin. 53. 54. &c.

(y) Ibidem linea 65.

(z) Ibidem linea 69. & pag. 1361. a. linea 2.

(a) Ibidē pag. 1361. A. linea 61.

(b) M.D. Bilson Bishop of Winchester in his true difference betweene Christian subiectiō & vnchristian rebellion part. 3. pag. 243. 244.

(c) These words of the Comons are in the Statutes of King Richard the 2. Anno 16. C. 5.

ymes did utterly mislike & odemne it: And also that *William Chreighton* the Scottish Iesuite in his private resolution thereof to *Parrie* (n) *Beyond the seas*, did at sundry times answere him (o) *quod omnino non liceret*, that it was altogether vnlawfull, and withall alledged vnto him fundry graue (p) reasons to withdraw him frō that reported enterprise. In like maner the booke entituled *the execution of iustice in England &c.* penned (as some thinke by a late deceased worthy (q) Magistrate of very honorable memory published by auctoritie, and now since (r) inserted into the foresaid Chronicle, is it not plētifull in testimonies of this kind: doth it not affirme and say, that (s) *there be many subiectes knowne in the Realme, that doe not forbear to profess their religion & yet doe also profess Loyalty and obedience to her Maiestie, and offer readely to her Maiestie defence to impugne and resist any forraigne force though it should come from the Pope: In respect whereof they receiued fauour, & that (t) of these sorts there haue beene and are a number of persons not of base and vulgar note. A for example (u) the first and chiefe by office (saith the booke) was Doctor Heath Archbisoppe of Yorke, a faithfull and quiet subiect. Also (x) Doctor Poole Bishop of Peterborough a very quiet subiect: Doctor Tunstall Bishop of Durham a person of great reputation; Doctor White, and Doctor Oglethorpe the one of Winchester, the other of Carlile Bishops. and he of Carlile so inclined to dutifullnesse to the Queene Maiestie as hee did the office at the Consecration and Coronation of her Maiesty. To these also are there added (y) Doctor Thimblebey, and Doctor Watson the one of Eli, the other of Lincoln Bishops. Besides some (z) Abbottes and Deanes there mentioned, and (a) a great number of Laymen of good possessions and credit in their countie. In like manner our (b) aduersaries themselves do take notice and affirme that the Comons of this Land in the reigne of King Richard the second did in open Parliament acknowledge in regard of spirituall Iurisdiction the (c) Bisshoppe of Rome (to be) their most holy father and yet withall did at the*

the very same time expressely deny that the (d) Crowne of England which was immediately subiect to God and to no other in all things touching the regalitie of the saide Crowne, should be submitted to the Bishop of Rome: wherefore (say they) we will be with our said soveraigne Lord the King and his said Crowne and his regalitie in the cases aforesaid and in all other cases attempted against him his Crowne and regalitie in all pointes to live and die. Is it not also testified concerning controversie moved in this kind in the time of King Edward the first, that to vse Hollinsheades words hereof

(2) All the Lords temporall of the Land assembled in Parliament at Lincolne in name of all the Estates there gathered did aswere (concerning) the Popes right to be iudge &c. that they would not consent that their King should doe any thing that might tend to the disinherit of the right of the Crown of England: (And that) (3) it was never known that the Kings of this land had answered or ought to answer for their rights in the same Realme before any Iudge Ecclesiasticall or Seculer.

Did not they in their letter hereof specially written to Pope Boniface & by Hollinshead at large recited, acknowledge and call Pope Boniface to whom they did so write (4) Boniface by Gods providence high Bishoppe of

the holie Romane and vniuersall Church & themselves, his

(5) deuoute Sonnes: and did they not also (all that notwithstanding) yet further affirme, that (6) the Kings of

England ought not to answer for their rights in the saide Realme or for any their temporalities before any Iudge Ecclesiasticall or Seculer by reason of the free preheminance of the

estate of his Royall dignitie and custome kept without breach at all times And that (7) after full treatie and deliberation

it was their common agreement and consent with one minde & should be without faile in time to come that their foresaid Lord

the King ought by no meanes to answer in iudgement nor ought to send any Proctors to the Popes presence especially seeing that the premises tended manifestly to the disinherit of

the Crowne of England, and also to the hurt of the liberties & lawes of their Fathers, and the dutie of their oath made, which

(d) In the saide Statutes *ubi supra* and in D. Bilson *ubi supra* pag. 244. ante medium.

(2) Hollinshead in his second volume of the last edition pag. 309. b. line 66.

(3) Hollinshead *ibid.* pag. 310. a. line 2.

(4) *Ibidem* pag. 310. 2. line 11

(5) *Ibidem* pag. 310. 2. line 14.

(6) *Ibidem.* pag. 311. 2. line 2.

(7) *Ibidem* pag. 312. 2. line 9.

(g) For the Lord Archbishop and Chancellor of England being a Catholicke made a publique Oratio to perswade the people to acknowledge her Maiestie for their Queen.

Hollinshead vbi supra pa. 1170. a. lin. 35. 36. &c. and the Lords and Bishoppes with al speed repaired into London to proclayme her. *Hollinshead vbi supra* pag. 1170 b. linea 15.

(H) Concerning open rebellions in the fildes in Queene *Maries* time, M. *Stowe* in his *Annalls* printed 1592. mentioneth the rebellion the made by the Duke of Northumberland, & his coplices pag. 1039. and pag. 1045. circa med. he mentioneth howe that *Cranmer* Archbishoppe of Canterbury was condemned for high treason. Also pa. 1046. post med. & 1047 &c. He mentioneth the rebellion made by *Wiat* & his confederates, & pag. 1070 he mentioneth the rebellion made by *Tho. Stafforde* & others, and their taking of *Searborowe* Castle.

(i) M. *Stowe vbi supra*, mentioneth pa. 1039. initio, how at one time a dagger was throwne at the preacher at *Pauls Crosse* & pag. 1058. paulo post med that at another time a Gunne was shotte at the Preacher there, the pellet whereof went verie neere him.

(say they) we wil maintain with all our power & desed with all our strength & will not suffer our foresaid Lord the King to doe or attempte the premisses being so vnaccustomed and before not heard of? Hitherto concerning onely those testimonies which our very aduersaries afford vs from the Catholickes of our owne nation, wherevnto wee adde this one further obseruatiō cōcerning our owne countrie, that whereas at the first coming to the Crowne of our late Sovereigne Queene *Elizabeth*, so many Bishoppes as are before mētioned, and so many other of the Clergie and Cōmons of this Realme, were all of them Catholicke, and at that time had also the publique state and government settled in that course, and so thereby were of force (no donbte) sufficient to haue impugned and withstood the alteration then euidently foreseene to ensue, they did yet her Maiesties knowne professed diuersitie of religiō notwithstanding) generally and without resistance receiue her withall (g) Loyall and dutifull respect, whereas yet againe in cleare example to the contrarie, it is euidēt that Queene *Murie* came to the Crowne not without open resistance, & endured afterwards more knowne (h) rebellions in opē field within the Realme during but those fīue yeares of her short government, then were after in the fīue and fortie succeeding of her late Maiesties reigne: whereto might be likewise added the severall notable and violent misbehaviours of those times, done (to omitte other) even to the publique preacher (i) at *Pauls Crosse*, the like whereof to haue beene committed by Catholickes would haue appeared verie strange during the Reigne of Queene *Elizabeth*.

A LIKE REPETITION OF CONFESSED examples proving the Loialtie of forreyne Catholickes.

SECT. 4.

NOW concerning forraine examples do not our adversaries affirme and confesse that the Frēch King, (k) Phillippe the fave resolutely withstood the Pope with all his interdictions and depositions: that likewise concerning the Emperour (l) Lodowick the fourth, the Princes and Bishoppes of Germanie signified their generall determination to him in these wordes. Most gracious Lord, the Princes electors, and other faithfull of your Empire persuing the articles of your submission, which the Pope requireth, and resteth on, with one consent haue decreed them to bee conceined to the sabuersion and overthrow of the Empire, so that neither you nor they by reason of the oath you haue taken to the Empire can yeeld to the, & they intēd to send Orators to the Pope, & to the Colledge of Cardinals to request him to cease frō this course, if theyre use, your Princes are resolved to meete at Rhens vpon Rhene there to deliberate with you for the further resisting of these practises doth not D. Bilson further confesse & affirme that (m) all the Prelats & Princes of Germany tooke with Lodowicke against the Pope, & that vpo (n) grounds (of the Popes) owne Canon, as namely these the Prince hath his dominion not from the Pope but onely from God? And do not our aduersaries in like sorte affirme and acknowledge as much touching the Emperours Fredericke (p) the second and Henry (*) the forth? doe they not in like manner take further notice and say, that (t) Lewes the twelue in a councell at Towres had the

(k) M.D. Bilson vbi supra part. 3. pag. 223. paulo ante medium.

(l) M.D. Bilson vbi supra part. 3. pag. 215. fine and 216: initio & Naucler Gener. 43. Anno 1344.

(m) ibidem part. 3. pag. 212. circa medium in the margent there.

(n) Ibidē pag. 212. post med. & Naucler gener. 45. anno 1338.

(p) Concerning Fredericke the second, see M.D. Bilson vbi supra part. 3. pag. 187. fine & Vssperg. in anno 1227. And hereof see further M. Bilson part. 3. pag. 206. initio, and pag. 207. ante & circa medium, 173. ante medium & fine.

(*) Concerning Henrie the fourth, Oslander in epitom hist Eccles. cent. 11. pag. 193. fine and pag. 223. circa med. testifieth his publique defence made by Wezilo Bishop of Mentz and Sigebert the Moncke, notwithstanding the Popes former excommunication.

(t) D. Bilson vbi supra part. 1. pag. 130. circa medium, and part. 3. pag. 233. ante medium, & Chronicon Masset in Anno 1510. And see further hereof Crispinus in his book of the state of the Church pag. 495 circa med. and Crispinus vbi supra, addeth further, howe that it was by the same Councell agreede that the Pragmaticke Sanction should be kepte throughout Fraunce, notwithstanding the Popes excommunication.

(u) See the Historie of the civill warres of Fraunce from Anno 1585. till 1591. printed 1591. pag 58. circa medium.

(1) Affirmed by Doctor Bilson *vbi supra*, pag. 4. fine.

(*) Bellarmine tom. 1. lib. 5 de Romano Pont. f. cap. 7.

(b) Bellarmine *ibidem*.

(2) Bellarmine *ibide* cap. 4. the title of that chapter being, *Papam nō habere ullam temporalem iurisdictionem directe*.

(3) Bellarmine *ibide* cap. 7. ante medium.

(¶) Bellarm. lib. 2. de Romano Pontifice. cap. 29. *versus finem*.

(4) See this at large in the civill warres of France in English, collected by Anthony Collinet. from Anno 1585. till 1591. printed at London 1591. lib. 7. & 8.

resolution of all the French Bishoppes, that he might contemne the Popes iniust censures: that also (v) the Senate of Paris having considered upon the Popes excommunication, did Anno 1585, reprove the Pope for usurping upon the liberties of the Crowne of France, and condemned the excommunication: that likewise (as M^r. Bilson affirmeth (1) Thomas Aquinas had this moderatiō, that Princes should not lose their dominio for heresie, wherwith even Cardinal Bellarmine himselfe (who is most charged heerein by our aduersaries) seemeth yet so farre to assēt, as that he maketh the King subiect to censure, but conditionally (*) if he goe about to drawe by force his subiectes to heresie and infidelitie: affirming also that (b) if Princes doe not endeavour this, but permit liberty of cōscience to their subiects, the faith he, *Non existimo posse eos privari Dominio suo*. I thinke they may not be deprived of their dominion: for he acknowledgeth the Pope 2) to have (in this case) no temporall iurisdiction directly but only (3) *quando aliter non potest bonū spirituale tueri*: when he cannot otherwise preserve the spiritual good: in so much as hee doubteth not to affirme that (¶) it is lawfull to resist the Pope invading the bodie, or troubling the common wealth: it is lawfull I say (saith he) to resist him by no doing that which he commaundeth, and by letting or hindring him that hee execute not his will: whereunto might be added as well the late (4) examples yet fresh in memorie of the Catholickes of Fraunce who not onely acknowledged but also assisted, and ayded this their present King notwithstanding his then knowne diversitie of religion or any former excommunication had frō the Popes; As also the King of Spaines no lesse knowne detayning (even to this day) of Naples against the Pope notwithstanding the Popes yearely clayming of it in the right of his See. And thus much briefly cōcerning such forraine examples as are alledged and acknowledged by our owne aduersaries. Onely wee thinke this one point further worthie of obiervation. That whereas it is manifest

manifest and confessed that sundrie Catholike Princes haue beene by their Protestant subiects actually deposed, as your Highnes late Mother frō her kingdom of Scotland; (which we referre to your Maiesties owne more feeling (*) testimonie) the temporall Lord of Geneva from his territories there, & to forbear the examples of the Lowe Countries) the King (b) of Suerthland restrained as before to his private Catholike service in his owne Chappell, we finde not yet on the other parte, that so much as any one Protestāt Prince, was at any time deposed by his Catholike subiects: so different are the spirits of Catholikes and Protestants: & yet is it evident that Protestants haue received their chiefest beginning, increase and strength, by the onely favour & tollerati- on of their Catholike Princes.

(*) Howe they used that poore Ladie my mother is not vnknowne, and with grieve I may remember it: who desired onely a private Chappell wherein to serue God after her manner with some fewe selected persons, but could not obtaine it at their hands: in the summe of the Conference before his Maiestie betweene the Bishops & other of his Clergie printed 1584. pag 81. fine, & 82. initio.

(b) Hereof see heretofore, tract. 3. sect. 2. in the margent at the letter c.

*A PROTESTATION OF THE
now English Catholikes.*

SECT. 5.

AS concerning our selues we hould that the authoritie giuen by God to Kings, is immediate, absolute, and independant and wee doe acknowledge from the Scriptures, that as (d) there is no power but from God, so likewise that vnto (e) King rule is giuen by the Lord, and prouer by his most High, that (f) by him Kings doe reigne, as being (g) his minister: and that (h) whosoever resisteth them, doth withall resist the ordinance of God: Hence it is that we are commaunded to (i) render vnto Caesar the tribute of our obedience: to be (k) subiect to the king as hauing preeminence to (l) leaue. & (m) honor him (n) not to speake euill of him, no not so much as in our (o) thought, to imagine his hurte; but to bee (p) subiect of necessity and even for conscience sake. Least that by our disobedience wee (q) purchase to our selues

- (d) Rom. 13, 1.
- (e) Wisd. 6, 3.
- (f) Prov. 8, 15.
- (g) Rom. 13, 4, 6.
- (h) Rom. 13, 2.
- (i) Math. 22, 21. & Rom. 13, 7.
- (k) 1. Pet. 2, 13.
- (l) Prov. 24, 21.
- (m) 1. Pet. 2, 17.
- (n) Exod. 22, 28. A&.
- (o) 13, 5.
- (p) Eccles. 10, 20.
- (q) Rom. 13, 5.
- (q) Rom. 13, 2.

(1) See the Rhemish Testament and the Annot. therein. Rom. cap. 13. vers. 2. after M. Fulkers edition, fol. 259. a paulo post med.
 (2) See Bellarmin. lib. 3. de Laicis cap 10. & 11.

(3) Luther de Seculari potestate, in tom. 6. Germanico saith, among Christians no man can or ought to be Magistrate but each one is to other equally subiect &c. among Christian men none is superiour saue one and onelie Christ: And in serm. de overpedita, & also in his sermons Englished by William Gage, pag. 97. fine. Luther further saith, therefore is Christ our Lorde that hee may make vs such as himself is, & as he cannot suffer himselfe to be tide and bound by Lawes &c. so also ought not the conscience of a Christian to suffer them. And in his said sermons pag. 251. circa med. he doth ad-non-sta that we obey the Civill Magistrate, for (saith he) there commeth no losse of Christian libertie or faith thereby: for forsoemuch as they doe not contend that those things are necessarie to salvation which they ordaine &c. howbeit, if any should contende that those commandments of the Civill Magistrate be necessarie to salvation (as doubtlesse they be in regard that they binde vs in conscience, and to breake them were sinne) then as it is saide of the traditions of the Papists, the contrary rather were to be done. And M. Whitaker doubteth not to maintaine this doctrine of Luther, teaching vs obedience of policie rather then conscience. For whereas Luther is charged to say absurdly. *Christiani liberi sunt a statutis hominum* M. Whitaker explaineth and defendeth the same saying. *liberi Christiani sunt non vt nullis legibus obtemperant, sed vt conscientias mentesq; suas legum humanarum religione liberatas esse intelligant.* *Whitaker in resp. ad rationes Campiani* rat. 8. pag. 154. circa medium. And see this like doctrine in *Danaus in prima parte altera parte contra Bellarminum* pag. 127. (*) In regard and foresight of this which now is hapely comine to passe K. Henrie 7. bestowed his eldest daughter to James King of Scotland, Anno 1502.

selues domination. In so much as we doubt not further to affirme with our brethren the Rhemistes, that (1) *Christians are bound in conscience to obey (even) their heathen Emperours:* Herevpon it is that wee differ in doctrine from our adversaries. (2) maintaining (against them & their contrarie (3) assertion, that the Civill Magistrates Lawes made of things lawfull or indifferent doe binde vs even in conscience And fro this sured ground-worke proceedeth likewise that reverend and religious respect of loue and duetie, wherewith we doe admire your royall Maiestie, and hence lastlie it is that we do as now in most humble remonstrance and testimonie of our Loyaltie acknowledge and recognize, even with unspeakeable ioy to our selues and all due thankes therefore to God, that your HIGHNES is our true vndoubted lawfull Sovereigne Lord & King, in whom is fulfilled the successefull and blessed event of a most grave and prudent (*) foresight, and we thereby enriched with the most happie vnion of our long devided continent, by whom only also and no other, our dearest countie may enioy her established and sweetest peace, avoiding so, that dreadfull confusion and turbulence of state, which otherwise our former feares haue of long imagined: and vnto whom only therefore immediately and next vnder God, we are by all

lawes divine and humane obliged in the highest degree of all earthly alleageance: To the inviolable observing whereof, against the ambitious claime or competence of all pretenders whatsoever forraine or domesticall, we do hereby (as in the presence of God and his Angels) most seriously, and sincerely protest vpon our soules: most humbly this one for ever: imploring of your Maiestie, that whereas the auuncient enemye of our Catholike faith (observing the weakness of such as are most apte to bee seduced) will (in discredite of our religion) still busie himselfe with
 (s) *Sowing of tares amongst the wheat.* If therefore (as God forbid) and we strongly hope the contrarie, any one or other vnquiet spirit should arise and
 (t) *goe forth from vs* (as amongst the
 (u) *chosen twelue one was a diuell*) whose least error or indiscretion our politicke aduersaries (over greedy of our discredit) would drawe on and agravate against vs with all tragicall & immoderate amplification, your HIGHNES would yet in your Princely and rightfull Iudgment, distinguish the fault from the religiō, retorning (which we wish) most severely, the offence and punishmēt thereof vpon the offender himselfe according to the lawes in that behalte provided without imputation thereof to vs, or further icandall to our profession.

(s) Math. 13, 24.

(t) 1. Ioh. 1, 19. & Act. 15, 24.

(u) Iohn. 6, 70.

THAT THE ARGUMENT DRAWNE
 from the Confession of the Adversaries is stronger, with
 a brief repetition of the principal points throughout
 all the severall tracts, all of them proved by the
 testimony & confession of learned Protestants,
 with an humble Petition for private tolleration

SECT. 6.

For so much as our learned aduersaries do affirme,
 That (x) it is a greater piece of w^{ork} to convince the ad-
 versarie from himselfe: And M. D. Whitaker saith ac-
 cordingly,

(x) *Academiae Nemanfis
 respons. ad professorum Fur-
 noniorum Societatis Iesu as-
 sertionis &c. pag. 84. saith,
 magna profectū industria est
 ex ipsius adversarii verbis ad-
 versarium convincere.*

Aa

cordingly,

(y) M. Whitaker de Ecclesia Controu. 2. quæst. 5. cap. 14. initio pa. 366. saith Decimam tertiam notam statuit Bellarminus aduersariorum confessionem, firmum certè sit necesse est argumentum illud, quod hinc sumitur: &c. efficax enim erit aduersariorum ipsorum contra ipsos testimonium &c. et quidem factor veritatè etiam & suis inimicis testimonium extorquere &c.

(*) Esay. 19, 2.

(z) Heretofore tract. 1. sect. 1. initio.

(a) Tract. 1. sect. 2. pag. 5. initio.

(b) Tract. 1. sect. 2. ante & post medium & sect. 3.

(¶) For my part I know not how to answer the objections of the Papists whẽ they charge vs with novelties, but truelie to tell them that their abuses are new: in the Summe of the Conferẽce before the Kings Maiestie, pag. 73. ante medium.

(*) Tract. 1. sect. 5. paulo post initium.

(c) Tract. 1. sect. 5. pag. 35 and in the margent at the make *

(d) Tract. 1. sect. 6. pa. 40. 41. 42. 43. & 44.

(e) Heretofore tract. 1. sect. 7. & sect. 8.

(c) Tract. 2. c. 1. sect. 1. pag. 74. & 75 at a. b. c. d.

(i) Heretofore tract. 2. cap. 1. sect. 1. pag. 74. & pag. 75. at 2.

cordingly, (y) the argument must needs be strong which is taken frõ the confession of the aduersaries, for the confession of the aduersaries against themselves is effectually, and truely (saith he) I do acknowledge that the truth enforceth testimonie from her enemies. And since also (most gracious Soueraigne) that we haue in this discourie (forbearing our other plentifull helpes) restrained our selues to this inequality or precisenes of Method, & bringing so forth as the Prophet saith (*) the *AEgyptians* against the *Agyptians*, haue to the more euidẽt setting forth of the equitie of this our most humble supplication, accordingly shewed euen by the frequent and manifest confession of our learned aduersaries. First, that we English men were aboute a thousand (z) yeares since conuerted by *Gregorie* and *Austine* to our now professed Catholicke faith, 2 Secondly that the same faith was as yet much more ancient and long (a) before that time vniuersally professed 3 Thirldly that it carrieth with it great (b) probabilities to haue begun euen in the Apostles time, & is so thereby cleared from that note of noueltie, which your (¶) Maiesty most religiously seemeth to dislike in what profession soeuer. 4 Fourthly that the argument of true miracles is (*) strong and certaine, and that our faith is confessed to haue beene accordingly (c) confirmed with such 5 Fifthly, that the hopefull promises of d saluation do appertaine to it 6 Sixtly that the Romane Church being conuerted in the Apostles time did neuer (b) since make change of her religion: Since also we haue by like testimonie of our aduertaries further shewed in the 2. tract of this discourie. 1 First that the Prophets do foreteli how that Christs true Church must after her first increase (e) continue Catholicke and vniuersall & must likewise with great and prosperous successe convert (f) many nations and Kings of the Gentiles from paganism to the faith of Christ. 2 Secondly that during

ring the first 300. yeares after Christ these predictions were (g) not performed by reason of the persecutions that as then raged 3 *Thirdly* that the performace of them was begunne but (h) not accomplished during the second 300. yeares after Christ, and how soever it were as then either begunne or accomplished, yet was it done by our (i) Catholike, and not their Protestant Church (4) *Fourthly* that after the saide second 300. yeares even till Luthers time, the protestants Church was so farre from performing the saide predictions, that during all that time, and long before, it is confessed to haue remained (k) *inuisible* our Church neuertheless during all the saide time converting the (l) Kings, and nations of the Genties 5 *Firstly* that the manifest and confessed defect of the protestants Church in not performing of the saide predictions, aduātage the (m) Iewes against them, in so much as it made their learned (n) *Castali* to stagger in his faith, and *David* (o) *George* to revolte from them to plaine apostasie: Since also in the same second tract we haue likewise further shewed from the like testimonie of our learned aduersaries. 1 *First* that Christs true Church can never (p) want Pastors and Doctors, that these shall (q) *alwaies* resist the doctrine with open reprehension: that also the true Church can never be without (r) the administration of the Word and sacraments that (s) the onely absence of them doth make a null tie of the Church: and that (t) these notes are needefull to distinguish the true Church from the false, that men careful of their salvation may know where the true Church is and to which company they ought to adhere: 2 *Secondly* that the common instances or examples of (v) *Waldo* (x) *Wiciffe*, (y) *Huse*, (*) *Luther* & their followers alledged vnto y^e performance hereof are found insufficient to prove a continuance of these premises, but so much as for those times in which they first begunne or lued, and that no (*) sufficient example

(g) Heretofore tract. 2. cap. 1. sect. 2. initio. pag. 76.

(h) Tra. 2. c. 1. sect. 2. circa & post med. pa. 76. et 77.

(i) Tract. 2. c. 1. sect. 3. pa. 77. 78. 79. 80.

(k) Heretofore tra. 2. c. 1. sect. 4. pag. 81. 82. 83.

(l) Tract. 2. c. 1. sect. 4. pa. 81. in the margent at the marke *. and pag. 83. at q. r. and 82. at n. o. p.

(m) Tra. 2. c. 1. sect. 5. ante medium pag. 85.

(n) Tra. 2. c. 1. sect. 5. paulo post med. pag. 86. at d. e.

(o) Tra. 2. c. 1. sect. 5. prope finem pag. 86. at f.

(p) Heretofore tra. 2. c. 2. sect. 1. initio pag. 91. at z. a. b. c. d.

(q) tract. 2. c. 2. sect. 1. circa med. pag. 92. at p. q. r.

(r) Tra. 2. c. 2. sect. 1. paulo post medium pag. 92. at y.

(s) Ibidem pag. 92. at z.

(t) Ibidem prope finem pa. 92. at c.

(u) Tract. 2. cap. 2. sect. 3. pag. 98.

(x) Tract. 2. cap. 2. sect. 4. pag. 105.

(y) Tract. 2. cap. 2. sect. 5. pag. 109.

(*) Tra. 2. c. 2. sect. 10. pag. 126. 127. & c. at sect. 11.

(*) Heretofore tra. 2. c. 2. sect. 7. pag. 115. 116. 117. 118. 119. & 120.

(z) Heretofore tract. 2. cap. 1. sect. 4. ante & circa med. pag. 83. at t. u. & pag. 82. at o.

(a) Tract. 1. cap. 1. sect. 4. pag. 83. at r. s.

(b) Tract. 2. cap. 2. sect. 11.

(c) Heretofore tract. 2. cap. 2. sect. 11. pag. e.

(d) Vide ibidem.

(e) Ibidem.

(f) Heretofore tra. 2. c. 2. sect. 13. initio and in the margin there at the letter r.

(g) Heretofore tra. 2. c. 2. sect. 13. y. & also in the margin there at the letter y. & ibidē in the margin at the letter z.

(*) Heretofore tract. 2. cap. 2. sect. 13. b. c.

(h) Tra. 2. cap. 2. sect. 13. versus finem & tra. 1. sect. 6. post medium pag. 40 c. f.

(b) Tract. 1. sect. 6. versus finem pag. 40. at m. n.

(i) Basilicon doron. in praefat.

thereof during those times and sundry other ages before can be given 3 Thirdly that in steed of example in this kind to be alledged, it is confessed to the contrarie that the Protestants Church hath during all those ages, & many other before remained (z) *Latent and invisible*, and that our Church hath nevertheless during all the same time continued (a) *visible, reigning universally &c.* 4 Fourthly (which only point is sufficient to convince our adversaries that no known example can be founde hereof but during the last (b) *twentie yeares* next before *Luther*, which are yet in the memorie of this present age, our adversaries acknowledging to the contrarie, that (c) *the truth was at that time unknowne and unheard of*; and that as then (d) *an universal apostasie over spread the whole face of the earth* (e) *all Churches being as the overwhelmed with more then Cimeria darknes*. 5 Fifthly that therefore for the preservation of Christs true Church (which is confessed (f) *never to faile so much as for any one moment of time*;) sundrie of our learned adversaries doe acknowledge that *Luther* though being before his first preaching against the Pope a confessed earnest Catholike, did yet nevertheless after his saide preaching against the Pope not (g) *erect any new Church*, or become member of any other Church thē before nor in being but remained still a member of the same Catholike or Popish Church without (*) *departing from it*, & so withall, that the Popish Church, (h) *is the Church of God*, and the religion thereof sufficient to (b) *Salvation*: All which premisses have beene heretofore proved from the frequent confession of our learned adversaries. Since also we for our parts do hereby most seriously and as in the pretence of God, professe (according to your Highnes grace and memorable (i) *promise* to content our selves soberly and quietly with our owne opinions, not resisting authority, but to possess our soules in peace &c. and are accordingly in good hope that there will

will appeare to your Maieistie iust cause to moue your highnes (in your Princely wisdom) so much the rather to obserue towards vs, this worthie and kingly saying (k) *that it can no waies become to pronouce so lgh^t the sentence in so olde a controversie*: By how much it is by so many confessed premises made evidēt, that our doctrine is vndoubtedly more olde then was any question of that other doctrine) or in comparison rather innovation) whereto your Maieistie vouchsafed this gracious favour. Since Lastlie the obiection of disloyalty vrged against vs by our aduersaries, is retorted (l) fully vpon themselves, & we found (m) to deserue (at the least) as wel as they, some part of that princely favour, which they (without our repynning thereat) in greater measure doe enioy, therefore all prostrat before your royal Maieistie, we do most humble pray, even by our holy communiō of faith with her whose soule is now blessed in heauen, & her memorie vpon the earth to your Maieistie most deare and to vs reverend, and by the most humble intercession of our allegiance, and ever resolved loyalty, that your Highnes would of your princely clemencie graunt vs so much favour, as the vndoubted example of all former and present times, and the confessed Doctrine both of Fathers and Protestantes, (n) affordeth evē to the misbeleeuing Lewes, vouchsafeing so, (for our humble thoughts presume no higher) but that we might adore (*) *the God of our Fathers*, with our private freedome and libertie of conscience The integritie of our anciēt Catholike faith, and confessed current of so many former ages, spent in profession thereof from the time of our Countries first conuersion, with all honour to your Maiesties most noble auncestors, can in our opinion no lesse then claime it. The distressed and miserable condition of so many your Catholike and Loyall subiectes altogether needeth it: our long continued hopes of

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your

(k) Ibidem.

(l) Heretofore tract. 3. lect. 2.

(m) Heretofore tract. 3. lect. 3. & 4. & 5.

(b) Hereof M. Corvell in his examination &c. pag. 199. post med. saith, Concerning the Iewes, a Prince may lawfully permitte them to dwell in his kingdome &c. the lawes of the Emperours haue permitted the like, and some of the fathers, but speciall S. Austine was so favourable to them, that he alledged severall reasons for the doing of it &c. And Peter Martyr in his Comon places in Englin, part. 2. pag. 329. b. line, affirmeth likewise that they may be tollerated among Christians, & haue also Synagogues &c. But it is not lawfull to grant vnto Turkes religious assemblies.

(*) Act. 3. 13.

(n) M. Hayward in his answer to R. Dolman dedicated to your Maiestie cap. 9. paulo post medium scilicet, all the chiefe writers of our age are now reduced to the former opinion affirming with Tertullian, Lactantius, Cassiodorus, Iosephus, Bernard, & others, that religion must be perswaded not enforced: Tindall in the Acts & Monuments pag. 1338. a. initio, saith, the new Testament of Christ wil not suffer any law of compulsion but onely of counsell and exhortation. And ibidem pag. 1337. b. post medium. And ibidem pag. 1152. b. fine. Haukes saith to Bill. op Boner, where proue you that Christ or his Apostles did kill any man for his faith: Alio

Jacobus Acontius stratagematu n satanae libri octo, discoursing at large of this point saith, consequens ergo est manere quidem suo in vigore veterem legem aut certe renouari si uilem posse, neq; tamen permitti haereticorum supplicia quia uidelicet alia sit apostata, alia haeretici causa (pag. 158. initio.) And further, Dominus profecto definitè declarauit magistratus non esse idoneos dogmatum Iudices, interdixitq; illis talis Iurisdictionis usu omni (pag. 160. circa med.) and pag. 161. circa med. hee farther saith hereof, hæc quidem Iudiciorum generis ad magistratum non pertinent, sed ad solum Dei filium, qui in nouissimo die per angelos suos seperaturus sit & itico zizania, with much more against all punishment for Christian religion. And Urbanus Regius in loc. theolog. fol. 117. c. saith hereof, Christianorum Spiritus comburit tantum igne charitatis &c. Deus non docet comburere errantes ouiculas, sed Ezechiel, 34. sanare infirmas, macilentas pascere &c. And Luther in assertionibus art. 33. de non comburendis haereticis, maketh a speciall discourse in prooffe thereof. And Castalio in his Preface vpon the Bible to K. Edward the sixth affirmeth the same doctrine; & so likewise doth Caelius Secundus Curio in libro de amplitudine regni Dei lib. 2. pag. 216. And Franciscus Gomarus in speculo veræ Ecclesiæ pag. 227. & 229. And M. Marbecke in his Comon places pag. 483. & 484. (1) See heretofore pag. 40. c. f. v. h. (2) Heretofore pag. 40 at m. n. (3) See in Luc. Viander in epitom. hist. eccl. centur. 16. sundrie examples of tolleration as namely in Fraunce, pag. 1135. fine. & 1136. initio. & pag. 816. & 713 & 730. & 735. fine. & 718. And in Liuania pag. 950. initio, and in Germania pag. 629. & 630. & pag. 598. And of Germania see farther the Protestant writer Dresserus in parte secunda Millenarij texti, where he saith, (pag. 659. initio.) Anno 52. pax profluentibus Augustanum Confessionem perpetua concessa est &c. And (pag. 661. ante medium) hee farther saith, it was agreede vpon,

ea quidem lege & conditione vt Pontificij qui ante in sectari religionē Evangelicam erant, insectari desisterent, & contra, Evangelici qui religionem Pontificiam abrogant deinceps à tali abrogatione abstinere, cauereq; vtraq; pars ne in suis dominijs quenquam ad suæ religionis professionem cogat, aut à religione quam profitetur contra ipsius conscientiam auocet aut depellat, *And pag. 666. ante med. he saith (in allowance thereof) nec hic metuo eorum reprehensionem qui putant non nisi vnam religionē esse terandā &c. And M. D. Fulke lib. de Successione Ecclesiastica &c. pag. 285. & 286. giueth very many examples of tolleration giuen by Catholike Magistrates to Protestants: in so much as hee doubteth not to say further: Hispaniarum Rex vnicus est inter omnes Europæ reges tam alienus à nobis, vt nec foueat, nec pulum coire ecclesias permittat in suis ditionibus ibid. pag. 285. fine. And see further Chitreaus in his Chron. An 93. 94. & 95. pag. 74. & 75. & 76. concerning tolleratiō in the kingdome of Sweaia, and concerning like tolleration in Fraunce, see l. edit du roy sur la Pacification des troubles de ce royaume. Anno 1576. And see likewise the Kings edict published in Paris, 25. Februarie 1599. & giued and printed Anno 1599. And see the like example of tolleration in Heluetia in the booke entituled, Centuria Epistolũ theologicarum Epist. 39. Martini Bucer pag. 123. and 124. whereunto might be added the knowne example of like tolleration in Poland.*

great advanceinēt (o) & hinderance (p) of Christians) with intestine division, for the appeasing and reconciling whereof (to the full enabling of a most holie and needfull (4) vnderaken warre against that hatefull monster to God & man, whole proceedings Luther and some other Protestantes haue over indiscretely (if not favoured yet (5) furthered, your Maiestie being in happy league with thē all, is therefore and otherwile the most worthie honorable and able instrumēt, most instantly vrgeth & requireth it.

CONCERNING THE EVIDENT INCERTAINEITY & disagreement of Protestants in their faith and the reason & particuler examples thereof with a like humble Petition thereupon for disputation.

SECT. 7.

AND now lastly, for so much as our learned aduersaries do hould. 1 First that cōcerning mat-

sheweth (with particuler references thereof to his booke) that discord brought the Turke into Hūgary 727. 695. And giueth him stētha ainst Christiēdome, 712. 998. spoileth Germanie 317. & Christiēdome, 314. (4) Concerning the important necessitie hereof reade the oration made by Dresserus a learned Protestant entituled *de bello Turcico oratio mathai Dresseri in Academia Lipsica* printed 1598. And see the treatize intituled *the Ottoman of Lazaro Soranzo* published in english by M. Ibr. Hartwell An. 1603. in his epist. dedicat. to the L. Archbith. of Canterbury circa medium. & see in the treatize part. 3. c. 33. fol. 106. b. 107. a. (5) hercof see heretofore tra. 2. c. 2. sect. 10. initio, pag 127.

(o) concerning cōtries which the Turke hath gotten by our discention, for former times read the oration of the Frēch Embassador in M. Sleydanes Comentaries in English, lib. 14. fol. 187. a. b. And M. D. Humfrey in *Iesuitismi* part. 2. rat. 3. pag. 286. And for latter times see Chitreaus his Chronicon. Anni 1593. & 1594. And see the treatize entituled (*ad Principes populumq; Christianum de Bello aduersus Turcas gerendo &c.* Guilielmi Brusiij cōsiliũ Lipsiæ. 1595.

(p) M. Foxe in his Actes and Monuments Printed. 1576 in his Alphabetical table at the word discorde

(q) M. Willet in his Synopsis pag. 38. initio saith, the Scripture is not one of the meanes, but the sole, whole, & only means to work faith.

(r) M.D. Reynolds in his Conference with Harte. pag. 68. ante medium.

(*) M. Hooker in his Ecclesiasticall Policie lib. 2. pag. 116. paulo ante medium saith the Scripture could not teach vs the things that are of God, vntlesse we did credit me who haue taught vs, that the words of Scripture do signify those things.

(s) M.D. Wintaker de Sacra Scriptura. pag. 521. circa medium. saith, nam quando Scriptura nō habet vivam vocem quam audiamus, utendum est quibusdam medijs, quibus in vestigamus quid sit sensus, quæ mens Scripturarum. And in his book de Ecclesia cōtra Bellarminum cōtrou. 2. quæst. 4. pag. 221. ante med. demanding of vs if

we affirme the Church to interpret the Scripture without meanes saith Si sine medijs dixerunt est & Anabaptisticum. (r) M. D. Reynolds in his conference pag. 83. 84. 92. 98. 99. and M. Wintaker de Sacra Scriptura. pag. 521. 522. 523. (u) Lubbertus de Principijs Christian. dog. pag. 563. initio saith of the learned interpreters, Hos omnes vt interpretando errare posse ostendimus, ita etiam in iudicando errare posse asserimus. And Hierome Zanchius de Sacra Scriptura pag. 411. fine & 412. initio saith of the, cum Iudicio eos audiamus persuasi eos esse homines, & potuisse ac posse errare.

(x) M. Bridge in his defence of the Government &c. pag. 559 & M. Perkins in his foure treatizes tract. How to applie Gods word &c. f. 8. 10. initio. (y) Apolog. Angl. part. 4. c. 4. 2. (z) Foxe in his Actes & Monuments pag. 416. a. initio. (a) Aretius Loc. Commun. loc. 63. pag. 198. circa medium. And Danæus in Isagog. Christian. part. 4. lib. 2. pag. 36. initio.

(b) The booke entituled Antichristus, five Prognostic. finis mundi pag. 12. 13. & 86. fine. And Schulse burg. in Catal. Heret. lib. 13. & vit pag. 314 and 316 fine.

(c) Act. Mon. pag. 399. b. initio. and Fox in Asper. pag. 324.

(d) Sleydam in Englin. vol. 222. b. paulo post medium. and see the margent there.

ter of faith, they (q) are to beleue nothing for certaine but the holy Scriptures onely 2 Secondly that (r) it is not the shew but the sence of the wordes (of Scripture) that must decide controversies: and that herein the Scripture doth not (*) instruct them of it selfe, but only by certaine (s) meanes on their behalfe to be observed. 3 Thirdly that these means are affirmed to be their (t) reeding thereof, their conferences of places, their weying of the circumstances of the text, their skill in the tongues, their diligence, prayer: and such like, in which if they erre, they do also thereby erre in the understanding of the Scriptures. 4 Fourthly that these being actions on their behalfe are but humane indeavours & such wherein every man (without extraordinarie privilege from God) is subiect to (u) error oversight & mans infirmitie (all his prayer and possible diligence notwithstanding.) 5 Fifthly that in full demonstration hereof, as well Martine (x) Luther, (whom themselves acknowledge to be (y) a man sent of God to lighten the world (z) the Helias conductor and chariot of Israell whose calling they thinke (a) extraordinary and specially (b) foreshewed in the Scriptures: & since foretold in like manner, by (c) sundry Prophecies that went of him him selfe being further more affirmed to be (d) a Pro-

phet, and most assured and (c) certaine of this doctrine, and likewise (t) Calvine, (g) Beza, (h) Bucer &c. and sundrie of the (i) auncient Fathers: and Generall (k) Councils are accordingly affirmed to haue erred notwithstanding all their prayer and possible diligence in conferring the Scriptures: As also it is further taught that even (l) the whole Church militant may erre altogether as every part thereof. These being the confessed grounds and principles of our adversaries doctrine, they do appeare to be no other, but (as it were) lincked chaines or naked conuictions of unavoidable incertaintie, and being such, can therefore afford to our adversaries not assured knowledge or certainty of faith (b) But according to the nature of the seuerall necessarie doubtfulnes and incertaintie of opinion: for albeit that the Scriptures be in themselves certaine infallible, and free from error, yet what can this pretence thereof availe to free our adversaries from incertaintie, seeing it is euident & by them confessed that the Scriptures instruct them not otherwise, then by the foresaid meanes on their behalfe to be obserued, & that their obseruation of those meanes is but humaine & subiect to error, and that accordingly Luther & many other (notwithstanding all their diligent and careful obseruation of the saide meanes) haue grievouely erred even in those points wherof they thought themselves so cleerely certaine, that sundrie of them haue not doubted to testifie the same with their blood, and yet indeed were therein (as our adversaries confesse) but incertaine and deceiued as also of others who haue thought themselves no lesse certaine, some haue nevertheless afterwards altered their opinions, as did Melancthon, and Bucer, concerning the reall presence, and others who as yet continue in their sundrie opi-

221. paulo post. med. saith hereof, qualia illa media sunt, talem ipsam interpretationem esse necessesse est, at media interpretandi loca obscura sunt incerta, dubia, & ambigua, ergo fieri non potest quin & ipsa etiam interpretatio incerta sit, si incerta, tunc esse potest falsa: &c.

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(c) Luther adversus falso nominatum Ecclesiasticum statum saith, scire vos volo quod in posterum non amplius vos hoc honore dignabor, ut sinam vel vos vel ipsos angelos de celo, de mea doctrina iudicare &c. nec volo meam doctrinam a quoquam iudicari, atque adeo ne ab angelis quidem: cum enim certus de ea sim, per eam quoque & vester & angelorum iudex esse volo.

(t) M. Whitguist in his defence of the answer to the admonition pag. 201. circa med. And M. Sparke in his answer to M. Iohn d' Albines pag. 107. initio.

(g) M. D. Sutcliffe and D. Saravia haue writt whole treatises hereof against Beza. (h) In M. Whitguists defence &c. pag. 522. initio M. Cartwright saith: Bucer though otherwise very learned hath grosse absurdities.

(i) M. D. Fulke in his answer to a counterfeit Catholike pag. 35. & 87. & Gomarus in speculo veræ Ecclesiæ Christi. pa. 93. & 94

(k) M. Fulke ibidem pag. 89 & 90. and M. Willet in his Synopsis pag. 92.

(l) M. Fulke ubi supra pag. 86. fine.

(b) M. Whitaker de Ecclesia contra Bellarminum controu. 2. quaest. 4. pag.

(*) To omitte the over many bookes of this kind published by English Protestants one against another: *Iodocus Coccius* in his *Thesaurus* &c. printed 1569 tom. 1. pag. 1068. 1069. 1070. 1077. 1078. 1089. & 1090. numbred vp almost two hundred severall bookes written and published by foraine Protestants one against another, recyting withall in particuler, the special name or title of every of the said bookes their severall volume and yeare of printe. And concerning further testimonie of the Protestants many bookes written one against another: see *Cassali* alledged hereafter in this tract & sect p. and *Osiander* in epitom. &c. centur. 15. pa. 822. 823. 824. vsq; pag. 829. & vide ibidem pag. 863 & 712. & 713. (m) First, as concerning the reall presence of Christs body in the Sacrament to the bodily mouth, it is affirmed by *Luther* and the *Lutherans*; and contradicted for Popish by *Calvine* and his followers. 2 Secondly, the reall presence not onely of the efficacie of Christs body but also of the body it selfe after a wonderfull and incomprehensible manner to the mouth of faith, is affirmed by *Calvin*. *Institut.* lib. 4. cap. 17. sect. 7. & 10. & 32. By *M. Ryder* in his friendly Caveat &c. the third leafe a. circa med. By *M. D. Whitaker contra Duranum* pag. 169. the confession of *Belgia* in the English Harmonie pag. 431. and by *M. Hooker* in his Ecclesiasticall Policie lib. 5. sect. 67. pa. 174. circa medium and pag. 177. post medium & vide apolog. modest. ad acta conventus quindecim theologorum torge nuper habit. &c. pag. 19. & pag. 13. initio. & 23. & 47. And Contradicted as inclining to Poperie (to omitte *Oecolampadius* and *Suinglius*) by *Peter Martyr* in his epistle annexed to his Comon places in English pag. 170. b. epist. 25. & ibid. pag. 98. a. & pag. 108. a. By *Aretius* sermon. 3. de cena, and by our English Puritaines in their Christian letter to *M. R. Hooker* pag. 35. paulo post med, & by *Lodowicus Alemanus Italus* in positionibus apud *Lugdunenses* editis Anno 1566. who saide hereof, neq; etiam per fidem seu incomprehensibili modo ut vocant, quia hoc totum imaginarium & repugnat apertissime Dei verbo, of whose opinion see further *Beza* epist. 5. 3 Thirdlie, that Sacraments doe not onely signifie but also conferre, grace is affirmed by *Osiander* in *Enchirid. controuersiarum quas Augustinae Confess. theol. habeat cum Calvinus*. pag. 272. post med. By *Iacobus Andreas* in epitom. colloquij Montis belgar pag. 58. prope initium & pag. 42. initio By *M. D. Bilson* in his true difference betweene &c. part 4. pag. 539. ante med. & 592. post medium. & 368. post med. By *M. Hooker* in his Ecclesiasticall Policie lib. 5. sect. 57. pag. 127. & 128. And by *M. D. Whitaker contra Duranum* lib. 8. pag. 662. paulo ante med. & 664. post med. And Contradicted for Popish by *M. Willet* in his Synopsis pag. 415. ante med. and by *M. Fulke* against Purgatorie pag. 35. and many others. 4 Fourthly, the sufficiencie of Christs corporall death vpon the Crosse; without his suffering of further paines in soule &c. is affirmed by *M. Bilson* in his treatize intituled the full redemption of mankind by the blood and death of Christ, in his Preface to the Christian Reader. post med. and by many others. And

Contradicted for Popish by *Calvine Institut. lib. 2. cap. 16. sect. 10.* And by *M. Willet* in his Synophs printed 1600. pag. 985. ante med. and pag. 987. initio and many others. 5 Fifthly, that Christ after his corporall death did descend in soule into Hell is affirmed by *M. D. Hill* in his speciall treatize of that title printed 1592. and by *Aretius Apinus*, *M. Nowell*, and *Melancthon* alledged by *D. Hill ubi supra fol. 33. & 44.* and Contradicted for Popish by *M. Carelile* in his booke that Christ descended not into Hell: By *Beza* in act. 2. By *Bucer* in *Matth. 26.* and many others. 6 Sixthly, that the Church must continue visible is affirmed by *Melancthon* & sundrie others alledged heretofore tract. 2. cap. 2. sect. 1. pag. 93. at d. and pag. 94. at e. f. g. in the margent there at the letters d. e. f. and Contradicted for Popish by *M. D. Fulke* in the Tower disput. with *Edm. Camp.* the second daies conference, by *M. Willet* in his Synophs pag. 48. circa med. and many others. 7 Seventhly, as concerning the necessitie of good workes to salvation it is affirmed by *M. Willet* in his *Tetrastilon Papismi* pag. 90. fine, by *M. Fulke* against the *Rhemish Testament* in 2. Petr. 2. sect. 3. fol. 444. a post med. and by *M. Whitaker* against *M. Raynolds* pag. 350 post med. and Contradicted for new Papistrie as pernicious as the olde, by *Aliricus* in *præfat. ad Rom.* & many others: wherof see *Colloquiū Altenburgense fol. 210. a. & 231. b. & 324. a. & 382. b. fine, & acta colloquiū Aldeburgensis pag. 5. & 7. & 151. initio.* 8 Eightlie concerning Evangelicall counsellis viz. that a man may do more then he is commanded, is affirmed for most cleere by *M. Hooker* in his *Ecclesiasticall policie* lib. 3. sect. 8. pag. 140. post med. and lib. 2. pag. 103. & 122. post med. by *D. Covell* in his defence of *M. Hooker* Art. 8 pag. 49. 50. 51. 52. by *Luther* in *assertionibus* art. 30. and others: and Contradicted for Popish by *M. Willet* in his meditations vpon the 122. Psalme pag. 91 post med. by *M. Parkins* in his *Reformed Catholike* pag. 241. and many others. 9 Ninthlie, As concerning the doctrine of vniversalitie of grace, and that Christ died for all, it is affirmed by *Swinglius* in *libro Epistolarum Oecolampadij & Suinglij* lib. 1. pag. 274. circa med. by *Hemingsius* *Enchirid. clas. 3. pag. 220. 221.* lib. de vniversali grā. by *Hiperius* in *method. theolog. lib. 2. pag. 431. 435. 436.* By *Snecanus* in *Method. descript. pag. 430.* by *M. Hooker* in his *Ecclesiasticall Pollicie*, lib. 5. pag. 104. By *Bullinger* vpon the *Apocalipes* in English fol. 79. b. initio. By *M. Gibbens* in his questions vpon *Genesis* pag. 108. circa med. By *M. Smyth* in his treatize of *Praier* in generall for all mankinde &c. & (besides the Lutherans) by very many other learned Calvinists alledged by *Huberus* in his *Theses &c.* pag. 159. and 163. and 164. and 166. and 167. and 168. and Contradicted for Popish by *M. Willet* in his Synophs of Anno 1600. pag. 789. circa med. and 808. post initium. and by *Beza*, *Calvine*, *Knox*, &c. in whole treatises. 10 Tenthlie, that God doth permitte or suffer sinne, and not will & decree the same is affirmed by *Iacobus Andreas* in *epitom. collig. Monastibelgar* pag. 47. 49. and 53. by *Hemingsius* lib. de vniversali grā. and all the Lutheranes, and (of the Calvinists) by *Amandus Polanus* in *Partition. theolog. lib. 1. pag. 75. 76. and 10. 11. and 12.* By *Snecanus* in *Methodic. descript* pag. 621. 622. &c. 645. 650. By *Bullinger* in his *Decades* Englished pag. 492. 493. 494. By *Castalio* in lib. ad *Caluinum* de *predestinat.* By *Melancthon* in *loc. comun. de causa peccati & contingent.* & in *libro de concil. theolog. part. 2. pag. 111. and 112.* By *M. Gibbens* in his questions vpon *Genesis* pag. 108. circa med. And Contradicted for Popish by *Calvine Institut. lib. 2. cap. 4. sect. 3. & 4. & 5. & lib. 1. cap. 18. sect. 1. and lib. 3. cap. 23. sect. 8.* By *D. Baro* in his treatize of *Gods providence* cap. 4. paulo ante med. By *Aretius* *Loc. Comun. loc. 40. de induratione* pag. 129 By *M. Willet* in his Synophs pag. 562. fine 563. ante medium. & many others. 11 Eleaventhly, that men are not certaine of their election, and that he who is once in state of grace may finally fall, is affirmed by their publique confessions cyted in the *Harmonie &c.* pag. 224. post medium. & 80. paulo ante med. & 230. post med. and 233. fine. By *Chemnitius* *examen* part. 2. pag. 193. a post med. & part. 1. pag. 190. b. initio. By *Musculus* *loc. comun*

pag. 29. circa med. By *Lobechius* in *disput. theolog.* pag. 317. 318. By *Hassenrefferus* in *loc. theolog.* &c. pag. 184. 188. and 331. By *Rungius* in *disput. &c. ex epist. ad Corinth.* part. 1. thess. 5. By *Cesnerius* in *disput. pro libro concord.* pag. 150. 156. 157. 650. By *Iacobus Andreas* in *epitom colloqu. Montisbelgar* pag. 47. 61. and Contradicted for Popish by *M. Parkins* in his *Reformed Catholicke* pag. 39. and 55. By *Calvine, Beza &c.* 12 Twelvethly, that in case of divorce vpon adultery the Innocēt partie may not marry againe, was some few yeares since preached openly at *Paules Crosse* by *D. Done*, & since defended publicly in the Vniversity by *M. D. Howson* in *tertia Thesi* printed Anno 1602. & is the cōstant doctrine of many others. And is yet Contradicted for popish by *M. Fulke* against the *Rhemish testamēt* tol. 38. a circa med. & many others. 13 Thirteenthly, that to children of the faithfull dying vn baptized salvation is not promised affirmed by *Vrbanius Rhegius* in 1. part. *operum in Catechismo minore* fol. 105. By *Hoffman* in *Commentar. de pœnitentia* lib. 3. c. 4. fol. 229. a. b By *Sarcerius* in *loc. comun.* tol. 238. 239. 240. By the confession of *Auspurg.* in the *Harmonie* pag. 403. fine. and by *M. Bilson* (now Bishop of Winchester) in his true difference &c part. 4. pag. 368. ante med. and 369. ante med. And Contradicted for popish vulgarly by *Beza, Calvine &c.* 14 Fourteenthly, freewill is affirmed by sundrie Protestants mentioned in *M. Foxe* his *Actes and Monuments* pag. 1533. b. paulo post med. and pag. 1605. b. fine. alio by *Sneecanus* and *Hemingus*, witnes hercof *M. Willet* in his *Synopsis* printed anno 1600. pag. 808. post initium and 810. post initium, and by sundrie others: and is Contradicted for popish by *Calvine, Beza &c.* 15 Fifteenthly, that in regard of Christs Passion and promise, our good werkes proceeding from faith, are meritorious or deserving, affirmed by their publique confessions in the *Harmonie* &c. pag. 495. ante medium. & pag. 273. circa med. By *Spangeburg.* in *Margarit. theol.* pag. 48. and 50. post med. By *Melancthus* in *loc. comun.* &c. de bonis operibus circa med. and see *M. Hooker* lib. 5. Eccles. policie sect. 72. pag. 208. fine. Contradicted for popish by *Calvine Beza &c.* 16 Sixteenthly, temporall punishment reserved by God in Iustice for sinne remitted, is affirmed by *John Knoxe* in his answer against the adversaries of Gods Predestination, pag. 215. 216. 217. By *Gasper Olevianus* in *Symbolum* pag. 8. ante med. and by the publique confessions of Protestants in the *Harmonie* &c. pag. 229. paulo ante med. and pag. 235. circa & post medium. and 508. initio. Contradicted as inclining to Purgatorie by *M. Willet* in his *Synopsis* pag. 514. By *Calvine, Beza &c.* 17 Seaventeenthly, (were this place capable thereof) wee could alledge the other pointes of our Catholike faith defended in like manner from the Scriptures by sundrie of our learned adversaries: as namely *Vowed Chastitie* (By *Augustine Marloret* in 1. Tim. cap. 5. vers. 11. pag. 375. a fine. By *M. R. Alison* in his confutation of *Brownisme* pag. 71. whereof see heretofore tract. 1. sect. 4. example 9. pag. 30. in the margent at 14. *Intercession of Saintes*, by *Latimer* act. mon. pag. 1312. a. initio. Art. 6. & pag. 1315. a. paulo ante medium, and by *Oecolampadius ad orationem* 1. *Chrysostomi de Inuentio & maximo Martiribus. Lymbus Patrum* (By *John Lascinius* in the booke entituled *de rufforum musconitarum & tartarorum religione* pag. 122. and 123. and by *Oecolampadius in libro epistolarum Suinglij*, & *Oecolampadij* lib. 1. pag. 19. and by *Suinglius ibidem* lib. 3. pag. 560. and 561.) *Prayer for the deade* by *Luther* and *Vrbanius Rhegius*, teste *Vrbano Rhegio* in prima parte operum in formula caute loquendi: cap. de sanctorum cultu: & vide *Vrbanius Rhegium* in loc comun. cap. 19. and 18. and by *William Thorpe* act. mon. pag. 149. a. paulo post initium. *Purgatorie*: (By *Luther tom. 1. W. teberg.* an. 1545. in *resolut de indulgentijs conclus.* 15 fol. 112. a. prope finem, And in *disputatione Lipsica cum Ech.* and by *Latimer* act. mon. pag. 1313. a. paulo ante med. and b. ante med. and pag. 1315. b. paulo ante med. The sacrifice of the new Testament according to the order of *Melchisedech.* (By *Andreas Christonius* in *libro de officio missæ* lib. 1. pag. 28. paulo post medium, and 119. paulo ante medium, and 51. post med. and 58. paulo post med. and 102. ante med. and 171. and see *M. I. well* in his replie pag. 7. initio)

tio) *Seaven Sacraments* (By the Protestant Diuines assembled in the Conference of *Lipsa*, &c. *se Illirico in adhortatione ad constantiam in agnita Christi religione &c. paulo post initium*. And by the Protestant Diuines assembled in the Conference at *Ratisbone* anno 1541: whereof *Bucer* in *actis colloquij Ratisb.* saith, *Protestantes non grauatim admiserunt septem sacramenta*: And so likewise throughout (almost) all other Controuersies: whervnto we could likewise adde aswell thother knowne different opinions in perticuler betweene Protestants and Puritaines: and the testimonie at large of *Schlusshurg.* a prime Protestante, who in his *theologia Calvinistarum* (in his *Catalog. principum doctrine capitum &c.* placed there before in the beginning of his booke) reciteth in particular three and thirtie severall pointes of doctrine in question betweene the Lutheraines whom he defendeth, and the Calvinists against whom hee there writeth at large in every of the laide questions. As also *Luke Oxander* a learned Protestant who of late writte a speciall treatize hereof entituled, *Enchiridion controversiarum, quas Augustine Confessionis theologi habent cum Calvinianis &c.* printed *Tubinge Anno 1603.* And all thus defended of either part vpon pretended certainty from the Scriptures.

plaineth thereat saying (n) *non sunt leues &c.* the dissensions that are amongst vs are not light nor of light matters, but of the cheefe articles of Christiane Doctrine, of the Lawe and the Gospell, of iustification, and good workes, of the Sacraments, and the vse of ceremonies &c. as also *Seluecerus* signifieth his like grieffe saying (o) concerning the publique discord in the Church, *their is no neede to aske &c. amongst vs who glory to haue the true doctrine of the Gospell, disagreements are moued, concerning thinges indifferent, good workes, our iustice before God, freewill, the presence and participation of Christes body in the supper, the humanitie of Christ, the proprietie of his humane nature, his ascension and sitting vpon the right hand of God, the vbiqutie and other matters. These things being thus, how now can our aduersaries auoid (in these straits) the dangerous sequell of their incertaintie, and ignorance, in faith and religion: for whereas the learned Protestants hold that (2) to haue no iudge for the ending of (their) ecclesiasticall contentions were the vtter subuersion of all peace affirming thereupon (3) Synodes to be an externall iudiciall meanes to discern error and (4) the surest meanes to decide doubts, and that (*) if Synodes want, the Church neither at any time was, nor indeede can safely be without tempestes themselves are yet (vpon vnanswerable and iust (5) reasons by them signified) in vtter dispaire to haue any councill assembled by the*

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de.

(n) *Nicholaus Gallus in thesibus hypothysibus &c. vide ibidem fol. vlt.*

(o) *Seluecerus in 3. part. Comentar in Psalmos in Psal. 131.*

(2) *M. Bilson in his perpetuall government &c. pag. 372. initio.*

(3) *M. Bilson ibide pag. 370. post medium.*

(4) *M. Bilson ibide pag. 374. circa medium.*

(*) *M. D. Conel in his modest examination &c. pag. 110. ante medium.*

(5) *Conradus Schlusshurg. in catall. hereticorum lib. 13. & vlt. pag. 864. post medium saith, Hoc nobis potissimum considerandum videtur, num hoc tempore inter exterarum ecclesiarum theologos & nostros vlla synodus indici & cogi possit: quis enim nostrum sibi arrogabit ut locum constituat, diem dicat, variarum nationum theologos exocet &c. Iam vero in ipsa synodo quis praesidebit &c. porro quis index erit inter li-*

regantes? &c. And see the Protestant author of the booke entituled, *Laconici Antisturmi Sp.*
gla adversus Lambertum Daneum pag. 44. where it is saide, *magna est stultitia provocare ad v.*
niversalium synodum quae insidui non potest, sicut ex supradictis manifestum est. And whereas Master
Whitaker lib. de concilijs pag. 56. circa medium, truly teacheth that without auctoritie no Coun-
cell can be assembled: who now shall haue this auctoritie to compell so many Christian Pro-
testant Princes so variablie different in religion and amongst whom is no subordination to
cause the diuines of their severall nations to assemble themselves to a councell?

(*) See heretofore tract.
2. c. 1. sec. 5. at this marke *

(p) Sebastian Castalio in
protat. Bibl.

(q) Castalio ibidem.

(r) Castalio ubi supra.

(*) Hereof see hereto-
fore tract. 2. cap. 1. sect. 1. &
in the margent at the let-
ters p. q.

(s) Lubbertus de principiis
Christian. dog. pag. 562. &
563. And M. Bilson in his
true difference part. 2. pag.
353. And see *Afferiones*
theologic. de Sacram. Cense-
dom. &c. printed Argentor-
ati. Anno 1564. pag. 1.

(t) 1. Ioh. 4. 1.

(u) 1. Thessall. 5, 21.

deuines of their feuerall Churches and nations. ther-
fore theire foresaid ignorance or incertaintie (all ima-
ginary helpe to the contrarie by councells notwith-
standing) it is still to them so euident and vnauoida-
ble, that their Castalio (*) a verie learned Calvinist saith
concerning their reformed Church: *Profecto si verum*
fateri volumus, &c. (p) truly if we will confesse the truth,
this our age is as yet drowned in extreame darkenes and igno-
rance, a most assured prooffe whereof are these so gricuous, so ob-
stinate and so pernicious dissentions &c. so great a number of
bookes every day set out, so farre differing one fro another &c.
if the day of the most cleere truth shined vnto vs, we would ne-
ver lighten so many darke some and obscure candles of bookes &
writings, and therefore (saith he) (q) *Crassa Crassa (in-*
quam seculum tenet ignorantia. And for so much as there
is no certaine way in his opiniō to find out the truth,
he concludeth saying (r) *expectemus iusti iudicis senten-*
tiam &c. Let vs attend the sentence of the iust Iudge and suffer
the Cockle vntill the time of Harvest &c. Least perhappes wee
plucke vp the good corne. As also our other adversaries
doe (in regard of this confessed incertaintie) reduce
all grounds and Iudgments whatsoever of faith, vnto
private (*) examination, alledged (s) in defence
thereof that we are, (t) to trie the Spirites if they bee of
God: and to (u) proue all things and hold that which is
good: Whereat we now take hould, and charging our
adversaries with their owne rule, do therevpon pro-
voke them to open and equall triall of disputation,
the which we for our parts could wish to be procee-
ding, with observation of such indifferent & reasona-
ble conditions, as are by Mr. Hooker in his discourse
hereof

hereof against the Puritanes specially (x) prescribed, or as were (y) agreed vpon, in the late conference at Ratisbone: for the obtaining whereof wee presume hereby to become most humble and earnest petitioners to your Maiestie. The foresaide evident and necessarie incertaintie of our aduersaries Iudgements in doctrine, may well seeme to neede it: The weight and consequence of the cause being no lesse then matter of faith and religion) deserveth it: our aduersaries former rule of reducing all things to examination and triall appointeth it: our earnest desire of their conversion thirsteth greatly after it: Their full perswasion of our pretended erring, and like charitable care of our reformation, should in all reason be no lesse willing of it.

The severall examples of the same course heretofore observed and practised in sundry nations and by our very aduersaries (z) prescribed do as it weare lead to it. The venerable and confessed antiquity of our Catholicke faith, established but neuer hitherto condemned in generall councell, (and therefore unworthie to be as now reiected without some indifferencie of triall) presumeth very confidently to obtaine it. And lastly your Highnes mature and learned iudgmēt, able to moderate and censure the same, maketh vs so much the rather to become most humble desirous and earnest for it.

The Almighty God who hath so powrablie preserved your Maiesties most royall person frō so many dangers past, and no lesse graciouslie reserved it to accomplish the blessings of our happie times and nation, conferue it ever accordingly with all worldlie felicitie in this life and heavenly in the nexte.

(x) Hereof see *M. Hookers* preface sette before his bookes of the lawes of ecclesiasticall policie, sect. 5. and pag. 25. *post medium.* & 26. *ante medium.*

(y) Hereof see *acta colloquij Ratisbonensis*, printed *Monachij*, 1602. pa. 4. And see *colloquij Ratisbona habitum*, printed *Louinge*, 1602. pag. 9. 10. 11.

(z) Hereof see *Mathias Hoe* in his *Traſtat. duo quorum prior de diſputationibus theologicis &c. in preſat.*

GOD SAVE THE KING.